THE

BHAGAVAD GITA

TEXT & TRANSLATION

BY

F. T. BROOKS.

19(

SRI VANI VILAS PRESS
SRIRANGAM

FOREWORD.

THIS attempt at a rhythmical translation of an oft-translated Book has a double object of its own.

First, to embody in some measure the practical sense of the original, as outlined in the numerous lectures delivered—and classes held—by me in some sixty Indian towns, both large and small, during the twelvemonth just elapsed. Many of my Indian brothers having asked for a permanent reminder of these, I am preparing a Series of Essays[1] which will embody the substance of the abovementioned lectures, with constant reference to chapter and verse. This absolutely requires as companion a Translation made in the same spirit, from the same catholic standpoint, else the references might occasionally *not* refer. Hence the present attempt.

---

1 THE GOSPEL OF LIFE, *being an Introduction to the Main Teachings of the* BHAGAVAD GITA, by F. T. BROOKS. Vol. I in the Press. Other Vols. to follow.

Second, to make the Book more pleasant reading, and bring its Beauty home to the English mind and ear somewhat more fully than any prose translation could ever hope to do. A foolhardy attempt, perhaps, for one wholly without literary training. Yet it is an attempt to *serve*, and that is merely practising what the Bhagavad-Gītā preaches. Besides, must not small power grow by proper *use* ?

My rendering of certain passages and terms may be deemed 'original' by some readers, hopelesslv eccentric by others. I can only refer both to the abovementioned Essays[2], where I shall explain matters as best I can.

But, though after-explanations may occasionally satisfy the merely inquisitive intellect, the real basis of interpretation remains primarily intuitional, and of the 'Heart'. These wonderful Texts unfold to the inner Eye endless vistas of meanings

2. A complete Hand-Book of the BHAGAVAD-GITA, containing *Text*, revised *Metrical Translation*, *Notes* numerous and concise, and a *Word for Word* Translation with several renderings wherever they may be of interest, is in contemplation, and will probably be out in 1911. It will form Vols. i and ii of the AVYAYA-YOGA SERIES, which will contain, besides, all the principal UPANISHADS linked up together, and with the GITA, by a network of cross-references The lover of more detailed study is referred to this.

wrapped in meanings, which no given number of translations, however various, can hope to exhaust,—any more than a given number, however great, of shadows piled on shadows, square and oblong and hexagonal, can ever hope to build again the Perfect Cube that casts them.

This little Book, which teaches man to serve, is dedicated to all whom it may serve, and lead to serve. Most of all would I fain dedicate it to my young brethren of the Order of the SONS OF INDIA, who have offered up their lives to the service of the Indian Motherland and, through her, of the Empire and the World ; and whose motto—none more holy—is, " I SERVE ".

If any budding skill be here detected by the friendly critic, searching, bee-like, for something sweet to light upon,—I can but refer him to the Book itself,[3] and say, "Let us praise Him whose Beauty shines forth here."[4] If some of the countless flaws and blemishes are pounced upon by the 'unfriendly' one, I can but thank him for thus helping me to see them ... and do better next time. He, too, is but my Teacher, helping me under another mask. May I never disown Him ! [5]

3. II, 50. 4. X, 41. 5. IX, 11-15 ; XVIII, 48.

My only prayer in sending forth into the world this first small volume of a series, long or short as Life permits or 'Death' ordains, is that a few stray Light-Rays of the Ageless Wisdom of all Ages may,—through this offered heart and brain and hand, thrust in, with love for *both*, 'twixt East and West,—be focussed and brought to bear on the dark problems of our common future. May these refracted Wisdom-Gleams, amongst many that are coming through under various names in various lands to-day, contribute their mite towards the ever-needed deepening, and broadening, and strengthening of human minds and hearts; and may they help to join together a few willing hands in East and West for the stupendous future Tasks, the mighty battles of the birth-throes of that Humanity that *is to be*, because, beyond this world of change, MAN IS, eternally a WHOLE.

NOTE.

THE Translation, as it now stands, is merely in its second stage of growth, and has still many alterations to undergo. A first small edition, published at Ajmer last winter by Pt. Syama Behari Misra, was mostly subscribed in advance in the towns where I lectured. Before it had finally emerged from the Press, some 600 verses out of 700 had been re-written without the help of any critic save myself. My lasting thanks are due to the brother who thus enabled me to see my work in print for the first time—if only as a basis for correction and future improvement.

Henceforth I am my own publisher, thanks to the friendly help of five other brother-theosophists,—one English friend among them—who have advanced, without a thought of interest, all that was needed for the starting of the work. Let any whom these little volumes are of help to, give thanks to those, my brothers, who will—true Karma-Yogīs they—hand on the praise to Him,

the One True Lord of Wealth[1] as well as Wisdom, to whom all praise must find its way.

There are still many blemishes in Chapter I. and in the opening verses of chapter II. Here are some of the alterations made since going to press:

CHAPTER I.

Thus by the Sleep-Lord spoken to, 24
the Lord of Sense, O Bhārata,
Half-way between those armies twain
drew up His matchless battle-car,

Just facing Bhīṣhma, Dróṇa too, 25
and all those mighty lords of Earth,
And said, "Behold, O Pṛthā's son,
these Kurus all assembled here."

... ... 26
sons, grandsons, even comrades dear.

His heart with deepest pity wrung, 28
spoke in his grief these words, [O king]:—

Arjuna said:

O Kṛṣhṇa, seeing these, my kin,
whom lust of battle gathers here,

My limbs collapse, of power reft, 29
my mouth like desert waste is parched,
Throughout my frame a tremor thrills,
... ...

1. X, 23:

I see fell omens yonder, too, 31
portending woe, Thou Wonder-Haired!

... ...

O Kṛṣhṇa, triumph tempts me not, 32
nor kingship, nor the joys thereof.
Say, Herdsman, what to us the crown,
what pleasures, what e'en life itself? ...

When they, for whose sake we desired 33
the crown, with all its gains and joys,
In battle marshalled, all stand there,
both wealth and life cast off in one:

... ... 44
Hell reserves a grim reception,
such the law that *we have heard*.

... ... 45
Who rise to slay our kith and kin
from selfish greed of kingship's joys!

These sad words uttered on the Field, 47

CHAPTER II.

... ...

the Demon-Slayer spoke these words:—

Whence has this shameful will-collapse 2
at time of danger come on thee,
Un-Âryan, fatal bar to heav'n,
dishonour-breeding, Arjuna?

O Pārtha, be not thus *unmanned* ! 3

... ...

Shake off this paltry nervelessness,

... ...

O Demon-Slayer ... 4
Men worshipful, as Bhīṣhma, there,
and Dróna, O Thou Death of Foes !

... ... 5

A beggar's life, here on Earth, tempts like a feast !

... ... 9

the Sleep-Lord, O thou scourge of foes,
Said, "Herdsman, I wage not this war !"
and into moody silenco lapsed.

To him, thus sunk in utter woe, 10
half-way between those armies twain,
The Lord, a smile of Joy divine
nigh breaking forth, adressed these words :—

[Subsequent alterations will be noticed in the successive volumes of the GOSPEL OF LIFE].



"Listen to the Song of Life"

Light on the Path.

॥ श्रीमद्भगवद्गीता ॥

धृतराष्ट्र उवाच—

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

संजय उवाच—

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

AUM.

THE BHAGAVAD-GITA.

CHAPTER THE FIRST.

Dhrtarashtra Said :

ON KURU's Field, the Field of Right, 1
met face to face, athirst for War,
Tell me, Sañjaya, what they did,—
my People, and the Pāṇḍavas.

Sanjaya Began :

No sooner did he see the forces 2
of the Pāṇḍavas, arrayed,
Duryódhana the King, accosting
his old Teacher*, spoke these words :—

"Teacher, see the vast host gathered 3
by the Pāṇḍavas o'er yonder,
Marshalled, too, by thy disciple,
Drupada's most able son !

Lo, what heroes, master-bowmen, 4
peers in war of Bhīm and Arjun !
Yuyudhāna and Virāṭa,
Drupada, Chief of High Command,—

* Dróna.

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान ।
सौभद्रो द्रौपदेयाश्च सर्वे एव महारथाः ॥ ६ ॥

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

भवान्भीष्मश्च कर्णश्च कृपश्च समितिंजयः ।
अश्वत्थामा विकर्णश्च सौमदत्तिर्जयद्रथः ॥ ८ ॥

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम ॥ १० ॥

Dhṛshṭakétu, Chékitāna, 5
sacred Kāshī's hero-monarch,
Purujit and Kuntibhója,
Shaivya, mighty Bull of men,—

Yudhāmanyu, strength incarnate, 6
Uttamaujā, full of prowess,
Subhadrā's boy, Draupadī's sons,—
commanders of high station all!

And now, O best of twice-born men, 7
pray note the foremost on our side,
Chiefs of my army, whom I name
lest they should have escaped thy mind:—

Thyself, fair Sir, Bhīshma, Karṇa, 8
Kṛpa next, victor in the fray,
Ashvatthāmā, Vikarṇa too,
Saumadatti, Jayadratha,—

And many more heroes, ready 9
to forfeit their lives for my sake,
Wielders of manifold weapons,
all masters in the art of war.

Yet...our force seems hardly equal, 10
although 't is by Bhīshma marshalled,
While their host leaves naught to wish for
under Bhīma's strong command:

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

ततः शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

पाञ्चजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

In our rank and file let each, then, 11
firm at his appointed station,
Watch with jealous care o'er Bhīṣhma,—
hear me, O ye Warriors all!"

Joy scattered his fears when, filling 12
all the skies with a lion's roar,
The Grand Old Man of the Kurus,
Bhīṣhma the Grandsire, blew his conch.

Whereon of a sudden blared forth 13
conches and kettledrums all round,
With tabors and drums and cowhorns,
all mingled in a fearful din.

Then in turn Kṛshṇa and Arjună, 14
seated in their mighty battle-car,
Drawn by a team of milk-white horses,
blew a blast of their conches divine:—

'Pāñchajanya,' that of Mādhava, 15
'Dévadatta,' that of Arjun,
While wolf-bellied Bhīm, of gruesome deeds,
his mighty war-conch 'Pauṇḍra' blew,—

And King Yudhiṣhṭhira, Kuntī's son, 16
blew his conch, 'Anantavijăya,'
And Nakul and Sahadéva, too,
blew 'Sughoṣh' and 'Maṇipuṣhpaka',—

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शङ्खान्दध्मुः पृथक्पृथक् ॥ १८ ॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

अथ व्यवस्थितान्दृष्ट्वा धार्तराष्ट्रान्कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ २० ॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच—

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

यावदेतान्निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन्रणसमुद्यमे ॥ २२ ॥

And He of Kāshī, master-bowman, 17
  and Shikhaṇḍī the great Commander,
Dhṛshṭadyumna and Viraṭa,
  and Sātyaki, th' unconquered one,—
Drupada with all his grandsons, 18
  and Saubhadra, the long-armed, too,—
Each of these heroes, Lord of Earth,
  with his own conch the tumult swelled.

Heartrending was that crashing blast 19
  to Dhṛtarāshṭra's hundred sons,
For all at once it roused to life
  all echoes of both sky and earth.

Then Monkey-Bannered Pāṇḍava,* 20
  at sight of Dhṛtarāshṭra's sons
Arrayed, just as the flight began
  of missiles, grasped in hand his bow†

And all at once addressed these words 21
  to Hṛshīkésh, O Lord of Earth:—

Arjuna Said :

Half-way between these armies twain
  stay Thou my car, Unfailing One,—

That I may have a look at these, 22
  drawn up there, eager for the fray,
With whom it is my lot to fight
  in this contest that now begins,—

*Arjuna. †Called 'Gândîva', I, 30.

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

संजय उवाच—

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान्समवेतान्कुरूनिति ॥ २५ ॥

तत्रापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सर्खींस्तथा ॥ २६ ॥

श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ।
तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ॥२७॥

कृपया परयाविष्टो विषीदन्निदमब्रवीत् ।

अर्जुन उवाच—

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

That I may see these Warriors all, 23
standing there, athirst for battle,
Bent on carrying out the wishes
of Dhṛtarāshṭra's evil son.

Sanjaya Continued :

Thus addressed by Guḍākésha, 24
the Lord of Sleep, O Bhārata,
Brought the chariot to a standstill
half-way between those armies twain,.

Just in front of Bhīshm' and Droṇa, 25
and all those mighty Lords of Earth,
And exclaimed, "Behold, O Pārtha,
all these Kurus gathered here!"

Then did Pārtha see there, standing, 26
fathers, fathers' fathers, teachers,
Maternal uncles, cousins, too,
sons and grandsons, and comrades dear,—

Fathers-in-law and bosom-friends, 27
divided 'mongst both warring hosts.
Pārtha, seeing all these clansmen
drawn up there, prepared for battle,

His heart wrung with deepest pity, 28
spoke in his grief these words, [O King] :—

Arjuna Said :

Seeing these my kinsmen, Kṛshṇa,
gathered here through lust of battle,

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

गाण्डीवं स्रंसते हस्तात्त्वक्चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥३२॥

येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥३३॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः स्यालाः संबन्धिनस्तथा ॥३४॥

My limbs fail me, reft of power; 29
parched is my mouth like desert waste;
Through my frame there thrills a tremor;
my hair with horror stands on end!

'Gāṇḍīva' from my grasp escapes; 30
my skin with fever burns all o'er;
I can no longer stand upright;
my brain in frenzied riot whirls!

Lo, withal I see fell omens, 31
woe-portending, O Wonder-Haired!
While I see *not* what good will come
of slaying these, my kin, in war.

I lust not for triumph, Kṛshṇa, 32
nor for kingship, nor for pleasures:
What to us the crown, O Herdsman,
what enjoyments, what e'en life?—

When they, for whose sake we covet 33
kingship with its gains and pleasures,
All stand there, in battle marshalled,
wealth and life cast off in one:—

Revered preceptors, fathers, sons, 34
grandfathers, maternal uncles,
Fathers-in-law, brothers-in-law,
grandsons, and other relations.

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

निहत्य धार्तराष्ट्रान्नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान्हत्वैतानाततायिनः ॥ ३६ ॥

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान्स्वबान्धवान ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

I'd rather not put these to death, 35
though I myself be slain, O Kṛshṇa,
Not to win the three worlds' kingship,—
how much less this earth alone!

My uncle's sons slain, O Torment 36
of men, what pleasure can be ours?
Nay, sin will settle in our hearts,
if we destroy these reckless ones.

It thus behoves us ill to kill 37
our kinsfolk, Dhṛtarāshṭra's sons:
Our kith and kin once done to death,
how could we taste of joy again?

And even if they cannot see, 38
their minds o'ercast with clouds of greed,
The sin of slaughtering kith and kin,
the crime of hate bestowed on friends,—

Is that a reason why *we* should 39
not know to turn us from such guilt,
Since we *do* see how foul a sin
the murder is of kith and kin?

In such a massacre are lost 40
antique traditions of the clan;
These noble customs gone, the clan
entire is whelmed in anarchy.

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥

संकरो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

Where anarchy prevails, the women 41
of the clan become corrupt;—
The women tainted, O Vārṣhṇéya,
Caste-confusion must arise.

Such confusion makes a hell 42
for clan-wreckers and clan as well;
The Manes, of pious offerings reft
fall headlong from their godlike state.

Through these foul deeds of clan-wreckers 43
working woeful caste-confusion,
Hoary customs, clan-traditions,
are wiped out beyond recall.

And for them whose clan-traditions 44
are wiped out, O Man's Tormentor,
There waits in hell a grim abode,—
such is the law that *we have heard*.

Ahó, alas! how foul the sin 45
to which we set our hands to-day,
Who from greed of kingship's pleasures,
rise to slay our kith and kin!

Far better that the hundred sons 46
of Dhṛtarāṣhṭra, weapon in hand,
Should slay me on the Field of Battle
unresisting—yea, unarmed!

संजय उवाच—

एवमुक्त्वार्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

इति अर्जुनविषादयोगो नाम
प्रथमोऽध्यायः ॥



Sanjaya Continued :

Having thus spoken on the Field, 47
Arjun, his mind unstrung with grief,
Both bow and arrows flung away,
Sank helpless on his chariot seat.

Chapter the First, entitled
ARJUNA'S DESPAIR
ends here.

द्वितीयोऽध्यायः ॥

संजय उवाच—

तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

श्रीभगवानुवाच—

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

अर्जुन उवाच—

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

CHAPTER THE SECOND.

Sanjaya Continued :

TO HIM with pity thus transfixed, 1
 whelmed in despair, his smarting eyes
Full to the brim with unshed tears,
 Madhusūdana spoke these words:—

The Blessed one Said :

Whence has this shameful dejection 2
 in danger's hour come on thee,
Un-Âryan, yea, heaven-barring,
 disgracing thee, O Arjuna?

Yield not to impotence, Pārtha: 3
 a better part awaits thee here;
Shake off this paltry heart-faintness,—
 stand up, O Harasser of foes!

Arjuna Replied :

O Madhusūdana, how can I 4
 attack with arrows in the fray
Men fit for worship such as Bhīṣhma
 and Droṇa, O Slayer of foes!

गुरूनहत्वा हि महानुभावान
श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरूनिहैव
भुञ्जीय भोगान रुधिरप्रदिग्धान ॥ ५ ॥

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषाम-
स्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

न हि प्रपश्यामि ममापनुद्या-
द्यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम ॥ ८ ॥

Rather than slaughter such great-hearted teachers, 5
Let mine be on earth the beggar's wretched lot!
Were I to slay these well-meaning preceptors,
I never should taste aught but blood-tainted joys.

Nor do I know which for us would be better, 6
That we should be victors, or vanquished by these—
Whose death will make our own lives not worth living,—
These sons of my uncle against us arrayed.

My normal self borne down by misplaced pity, 7
My mind confused, reft of all sense of right,
I beseech Thee, do Thou ponder well, and tell me what is best:
Thy pupil am I, suing for Thy Mercy,—teach me!

For I see not how it could dispel 8
this grief in which my senses wither,
To be crowned king on Earth unchallenged,
or e'en sole Ruler of the Gods!

सञ्जय उवाच—

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

श्रीभगवानुवाच—

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

Sanjaya Continued :

This answer to the Sense-Lord giv'n, 9
the Sleep-Lord, Harasser of foes,
Said, "Góvinda, I will not fight!"—
and sank into a moody silence.

Kṛṣhṇa, seeing him in despair 10
half-way between those armies twain,
Could scarce conceal a smile of joy,
as in this wise He spoke to him :—

Said the Blessed One :

Though wasting grief where none is due, 11
thy speech brings word of Wisdom's dawn :
For Living Souls, or 'here', or 'gone',
the Wisdom-Eyed no longer grieve.

For, truly, never was I not, 12
or Thou, or these great Lords of men,
Nor shall a single Soul of Us
at any future time not be.

Just as the Wearer of this form 13
takes on its childhood, youth, old age,
So takes He on some other form,—
the Poised One here is not dismayed.

As for '*measure*'-contacts, Pārtha, 14
through which cold, heat, joy, grief, reach Us,
Ever coming, going, shifting,—
learn to bear them, O Bhârata !

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युद्धयस्व भारत ॥ १८ ॥

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

न जायते म्रियते वा कदाचि-
न्नायं भूत्वा भविता वा न भूयः ।

For *that* Man whom such things no more 15
can shake from Poise, O Bull of men,
The Same in pain, the Same in joy,
Self-poised,—is fit for Deathlessness.

The '*no*' has nowhere room to be; 16
no void is, where the 'YES' is not:—
This final End of both is seen
by Them that see things as they *are*.

As Deathless truly THAT know thou 17
whereby this All in Space is spread.
The death of that unchanging ONE
can by no *one* be brought to pass.

All that ends is but these bodies 18
of th' ageless Dweller shrined within,
Past destruction, mocking measure,—
hence up, and fight, O Bhārata!

Whoever looks on Him as slayer, 19
whoever dreams of Him as slain,
Both these know not [the subtle Player —
He neither slays nor can be slain.

Birth chains Him not, hence no 'death' can re- 20
move Him;
No dawn brought Him forth, hence no setting
can hide.

अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २० ॥

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही ॥ २२ ॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

Unborn, unchanging, eternal, primeval,
He perishes not, though His body be slain.

Whoso knows Him past destruction, 21
permanent, unborn, unchanging,
How can that One bid thee slaughter,
and *whom?*...Whom can He slay Himself?

As, garments worn out having been cast aside, 22
Fresh ones are seized and put on by the wearer;
Just so, having cast away bodies outworn,
Into other new bodies the Wearer is born.

'T is not Him that thy weapons wound, 23
't is not Him that the Fire consumes;
'T is not Him that the Waters wet,
or that Wind's scorching breath dries up.

Safe from wound, He, safe from fire, He, 24
Safe from moisture and drought alike,
Constant, all-pervading, fixéd,
past all motion, He, eternal,

Unmanifest, unthinkable, 25
past modes, thus He is said to be;
Hence, having known the MAN as such,
't is hardly fit that *thou* shouldst grieve.

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैवं शोचितुमर्हसि ॥ २६ ॥

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥ २८ ॥

आश्चर्यवत्पश्यति कश्चिदेन-
माश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति
श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २९ ॥

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥३१॥

But would'st thou hold Him ever 'born', 26
or ever'dead'—which means the same,
Even then, O long-armed hero,
to grieve for Him befits thee not.

For certain death e'er dogs the 'born,' 27
and certain birth e'er dogs the 'dead,'
Hence about that which none escapes,
it is not fit that thou shouldst grieve.

Sprung from unknown Deeps, all creatures, 28
known between times, O Bhārata,
Merge in unknown Deeps at ending...
of what use thy laments thereon?

As 'Wonderful,' seeing Him, some one beholds; 29
As 'Wonderful,' speaking, another describes Him;
As 'Wonderful,' hearing of Him, a third hears:—
Yet e'en after hearing, not one of them *knows*.

Ever Past wounding, O Pârtha, 30
this Dweller in everyone's form,—
Hence for no being whatever
is it proper that thou shouldst grieve.

Thy own duty, next, considered, 31
thus to tremble is unseemly,
For, most of all, a righteous war
is welcome to the knightly soul.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥३३॥

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

This is heaven's gate, unbidden, 32
 flung open here to welcome thee;
None but lucky warriors, Pârtha,
 have a chance of a fight like this.

But if thou wilt not play thy part 33
 in this contest for righteous ends,
To duty lost, to honour lost,
 thou'lt be 'adept' in naught but *sin*.

The tale of thy undying shame 34
 'mongst nations will be handed down;
And for a man to high fame used,
 dishonour reckons worse than death.

The chiefs of high command will deem 35
 thou hast from *fear* the contest fled,
And they that now think much of thee
 will henceforth hold thee in contempt.

And many things, best left unsaid, 36
 by them that hate thee *will be said*,
Belittling all thy martial deeds . . .
 Say, friend, what worse torment than this?

Or, slain, high heaven waits for thee, 37
 or, triumph-crowned, this Earth is thine.
Stand up, therefore, O Kuntī's son,
 thy mind at last made up to fight . .

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

एषा तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

Grief with joy in mind at-One-ing, 38
loss with Gain, defeat with Triumph,
Set thy Will now on this Battle,—
thus shall no sin lay hold on Thee.

Such, then, thy [needed] Poise*, summed up 39
in what it *knows*†:—hear what it *does*‡:
For, by this Wisdom-Will* made Whole,
thou wilt shake off the bonds of act.

No effort here is ev'r in vain, 40
no disappointment can be found;
The least step taken on this Path
secures against the Mighty Fear.

The Will by which this Path is trod 41
knows but one Aim, O Kurus' Joy;
Out-branching, aimed at no true End,
the 'wills' of them that strive in vain.

What pompous talk they revel in, 42
those foolish ones who take their stand
On argued 'word' of holy Writ,
professing, "There is naught save *this*!"

Lust-souled, tho' heaven be their aim, 43
holding out birth as bribe for works,
Full of all sorts of patent *rites*
ensuring gain and lordly state;

---

* *buddhi*. *Sankhya* and *Yoga*, its two aspects. For explanations, See GOSPEL OF LIFE. † *Sankhya*. ‡ *Yoga*.

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान ॥

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनंजय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनंजय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

Stuck fast to gain and lordly state, 44
their hearts by such fond hopes unpoised,
Not theirs the Purpose businesslike
that aims at making man a WHOLE.

Threefold difference the Védas' theme— 45
reach thou, O friend, beyond these three :
Solve 'pairs,' dwell e'er in Essence pure ;
nor get, nor hold—be SELF-possessed.

Whate'er the purpose of a tank 46
where all in plenteous flood is whelmed,
The same do all the Védas serve
for that [true] Brāhman who *perceives*.

Thy business is the deed alone, 47
and never what return it yields.
Be not impelled by greed of gain . . .
nor hope to gain by shirking deeds.

At-One-ment-poised, do thou the deeds, 48
from 'gain'-dreams loosed, O WEALTH-Winner:
The same in triumph as in ruin—
At-One-ment Same-ness is, they say.

Wealth-winner, vast the gulf that yawns 49
'twixt [merit-] works and Poise of Will.
Seek shelter in this Wisdom-Path,—
mean-hearted, they that work for gain.

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

अर्जुन उवाच—

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥

श्रीभगवानुवाच—

प्रजहाति यदा कामान् सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

The Will-at-One sheds on this Path 50
all thought of 'sin', or 'merit' won.
Therefore strive thou to be at-One :—
at-One-ment§ is true Skill in deeds.

The Lords of Mind, well-rid of greed 51
for deed-born fruits, at-One in Will,
Once freed from every bond of birth,
attain the State where WHOLENESS reigns.

When through mind-glamour's tangled growth 52
thy poised Will shall have made its way,
Then shalt thou come to unconcern
with all things heard—or yet unheard.$

When thy Will, by clash of doctrines 53
now confused, shall stand unswerving,
Fixed in central Poise, unshaken,——
in Yóga thou shalt be Adept.

Arjuna said :

How to describe a Will-poised Man, 54
At-Onement-fixed, O Keshava ?
How might a Will-poised Sage converse,
how might He sit, how move about ?

The Blessed One replied :

When a man casts forth, O Pārtha. 55
all desires in mind inwoven,
With SELF alone content in Self,—
a Will-poised Man is He then called,

§ or Poise. $ The bribes and threats of exoteric Religion.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

His mind 'mid sorrows undistressed, 56
  greed-free though pleasures ring Him round,
All passion, fear and anger past,
  a Will-poised Sage is that Man called.

The Man whose heart nowhere adheres, 57
  who,—come what may, fair luck or foul—
Nor *yields* to joy, nor curses fate,—
  His Will has come to perfect Poise.

And when that Man draws back all round 58
  (like tortoise gathering in its limbs)
His sense-pow'rs from their object-field,—
  His Will abides in perfect Poise.

¶Though outer objects leave alone 59
  the man who shuns the feast of Life,
Their 'essence' dwells *in him*, and stays
  until the ONE *beyond* is seen.

The pow'rs of sense, once roused to play, 60
  by sheer force from control will wrench
The mind . . . yea, of a wise man e'en,
  strive as he may to rein them back.

Holding them all in close restraint, 61
  let him sit, rapt in ME, at-One,
For, he whose senses are his slaves,—
  of him alone the will is poised.

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्संजायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥

क्रोधाद्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ ६६ ॥

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

If this man dwells on *thought* of things, 62
he soon gets linked [in mind] with them ;
From mind-connexion springs desire,
desire gives birth to discontent ;

From discontent mind-glamour rises, 63
mind-glamour fogs up memory's tracks :
Through memory's loss, his Conscience fails him,—
when Conscience acts no more . . . he falls.

But who, with powers SELF-controlled, 64
whence lust and hate are both purged out,
To Service vowed, can *handle* things,—
he reaches P u r i t y of heart.

In Purity there dawns on him 65
[the State beyond,]— All Sorrows' Death:—
The Will of one whose heart is pure,
is swiftly brought to central Poise.

Who knows not Poise is blind within ; 66
who knows not Poise cannot create ;
Man, uncreative, finds no Peace ;
who finds not Peace, what Joy knows he ?

Whichever pow'r is left to roam 67
while mind, like slackened rein, obeys,
Soon wafts the man's will out from Poise,
as gale wafts out a ship to sea.

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥६९॥

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

विहाय कामान्यः सर्वान्पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकालेऽपि ब्रह्म निर्वाणमृच्छति ॥ ७२ ॥

इति सांख्ययोगो नाम
द्वितीयोऽध्यायः ॥

Therefore [on this ascetic path] 68
  the man whose pow'rs are one and all
Held back from their objective field,—
  of him alone the mind is poised.

¶ What for all creatures is but night, 69
  in THAT the Self-controlled awakes.
That state wherein all creatures wake
  is *night*, then, for the Sage who *sees*.

Just as the Ocean, his level unchanging, 70
Receives all the waters that into him flow,—
That Man in whom all things longed for *thus* enter,
Finds Peace—not the luster who lusts for those things.

Unwrapping from him all desires, 71
  whoso l a b o u r s, free from longing,
Free from 'my'-ness, free from 'I'-ness,—
  unto Peace does that Man attain.

This is Poise in BRAHM, O Pārtha, 72
  which reached, no glamour can deceive.
Anchored *there* till time of Ending,
  one enters Final Rest in BRAHM.

Chapter the Second, entitled
AT ONE-MENT BY RIGHT PERCEPTION,
ends here.

तृतीयोऽध्यायः ॥

अर्जुन उवाच—

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

श्रीभगवानुवाच—

लोकेऽस्मिन्द्विविधा निष्ठा पुरा प्रोक्ता मयानघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

CHAPTER THE THIRD.

Arjuna said :

IF WISDOM, O Torment of men, 1
  above all works be classed of Thee,
Then why dost Thou, O Wonder-Haired,
  impel me to this frightful *work*?

Thy paradoxical behests, 2
  methinks, can but confuse my mind.
Make sure, I pray, and tell me naught
  save what will lead to real good.

The Blessed One replied :

On Earth of yore, O Sinless one, 3
  a twofold Path was taught by ME :
For Knowers, growing Knowledge-Whole ;*
  for Workers, growing Service-Whole. ‡

Man cannot, by shirking labour, 4
  slip the fatal bonds of action,
Nor will outward 'renunciation'
  waft him into the Perfect State.

Not indeed for e'en a second 5
  does any ever actless stand :
All is like a helpless engine,
  by Nature's triple pow'r impelled.

---

* *sánkhya-yóga.* ‡ *karma-yóga* (V. 4).

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान्विमूढात्मा मिथ्याचारः स उच्यते ॥ ६ ॥

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः स विशिष्यते ॥ ७ ॥

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

यज्ञार्थात्कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

देवान्भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

As for the fool who sits apart, 6
his active powers held in check,
While sense-things occupy his mind,—
a *hypocrite* is that man called.

But who, controlling sense by mind, 7
O Arjuna, fears not to ply
His active powers, heart-detached,
in K a r m a-Y ó g a,—*he* excels.

Be active, then, since act thou must: 8
o'er sheer stagnation act excels.*
Actless, thy cyclic course through forms
would be cut short, its Goal unreached.

¶ Except acts done in Sacrifice, 9
men are bound fast by all they do;—
With that sole end, O Kuntī's son,
'gain'-dreams forsaken, labour thou.

Having of old with Sacrifice 10
brought forth His offspring, Offspring's Lord
Said, "Be this your Cow of Plenty,—
by *this* do ye in turn c r e a t e .

"By this bring ye Bright Pow'rs to birth,— 11
may those Bright Pow'rs bring *You* to birth:
Thus each in turn brought forth by each,
ye both shall win to Final Good.

---

* *i.e. Rajas* is better than *Tamas* (See Ch. xiv.)

इष्टान्भोगान्हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

"Those Sacrifice-born Shining Ones 12
will cater for your Longings true:
A thief, in sooth, is he that takes
their gifts without returning aught!"

On Sacrificial Leavings fed, 13
the Good are cleansed of every sin,—
While they *eat sin*, the sinful ones,
who cook for their own sakes alone.

In Food all Creatures have their birth; 14
from Rain does Food in turn proceed;
From Sacrifice, the Fall of Rain;
the Root of Sacrifice is Act;—

All Act, learn thou, from Brahmā springs, 15
Brahmā from THAT WHICH KNOWS NOT CHANGE.
Hence BRAHMA, th' ALL-PERVADING ONE,
e'er stands revealed in SACRIFICE.*

This World-Wheel thus in motion set, 16
whoso here fails to help it on,
His whole life *sin*, his sole joy *sense*,—
in vain, O Pārtha, that man lives.

On the other hand, the Man who joys 17
in SELF alone, delights in SELF,
Is utterly content in SELF,—
for Such there 's naught that He *need* do.

---

* See *Gospel of Life*.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥ १९ ॥

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥ २० ॥

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किंचन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

No personal concern has He 18
in aught that 's done or left undone:
No vested interests to be
imperilled 'mid all things create.

Hence, ever heart-detached within, 19
do *thou* such work as needs be done:
Indeed, while working thus detached,
man grows into the Whóle of MAN.

In fact, by pure and simple Work, 20
Janak and others Perfect grew;
Thou too, in turn, shouldst learn to *serve*,
thy mind on World-at-One-ment set.

Whatever lead the Best may take, 21
to that must lesser folk conform.
Whatever standard He sets up,
the crowd at second hand adopts.

Thus naught exists, O Pṛthā's son, 22
in these Three Worlds that I *need* do:
Naught is worth having but that I
have had it,—yet I work, e'en I.

For, were I not untiringly 23
engaged in [SELF-appointed] Work, . . .
'T is but My Lead, O Pṛthā's son,
that mankind follow everywhere.

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान्युक्तः समाचरन् ॥ २६ ॥

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ २७ ॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान्कृत्स्नविन्न विचालयेत् ॥ २९ ॥

These Worlds would all melt back in Space, 24
  should I from this My Task withdraw:
Chaos would follow in My Wake:—
  I should ring in Creation's doom.

As fools, who know not, tread the mill, 25
  pinned fast thereon by greed of gain,—
So let the Wise One work, *unbound*,
  ambitious . . . to redeem Mankind.

Let Him not breed perplexity 26
  in unwise minds whom acts bind fast;
His own Task done in perfect Poise,
  let Him prompt men to all good works.

Though Nature in Her threefold Mood 27
  of every work sole mainspring is,
The Soul, in 'I'-hood's glamour caught,
  imagines, "*I* perform these deeds."

But He, O long-armed friend, that *sees* 28
  how *act* is ever matched with *mood*,—
"'T is but the play of Nature's Moods,"
  thinks He—and thus remains unbound.

Those held in thrall by Nature's Moods, 29
  cleave fast to works all wrought by *these*:
Let th' all-wise Sage not lead astray
  those fools, whom partial knowledge blinds.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

Thy every deed laid down in ME, 30
thy heart in SELFHOOD poised aloof,
All 'My'-ness—e'en in *hope*—forsworn,
thy fever healed, wage thou this War.

The Sons of MAN who take their stand 31
on this, M y V i e w, that alters not,
In guileless, unsuspecting T r u s t,—
they, too, are loosed from bonds of act.

But they who, scorning this M y V i e w, 32
decline to take their stand thereon,
Their 'wisdom' wholesale folly, thou
may'st count them *dead*, with empty hearts.

The very Sage, in all His deeds, 33
does naught but give His Nature play.
All creatures bend to Nature's sway:
to thwart *Her* is a hopeless task.

Sense-lust and sense-disgust have root 34
[in mind-created] object-field.
Of these two, man should dread the sway:
they are his *ambushed foes* ahead.

Better one's thankless duty, far, 35
than alien task, though well-performed.
Better to die at one's own post:—
Soul-terror is desertion's meed.

अर्जुन उवाच—

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

श्रीभगवानुवाच—

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

Arjuna said :

But led by *what* does this man stray 36
along the crooked paths of sin,
Yea, e'en, O Lord, against his will,
as though by violence compelled ?

The Blessed One replied

It is desire, it is fell wrath, 37
arisen with the stage impure,*
Devouring monster, root of sin,
thou hast no foe on earth, save *this*.

As a Flame is enwrapped in smoke, 38
as a Mirror 'neath dirt is hid ;
As the child in the womb, entombed,
so lies God's World concealed thereby.

Concealed is true SELFHOOD by this, 39
the perennial foe of the Wise,
[Pow'r] masked in the form of desire,
insatiable, devouring fire.

Sense-pow'rs, mind,—nay, Man's spirit,† too— 40
form its playground, so Wise Ones say ;
Neath these veils hiding SELFHOOD true,
round the Dweller‡ it weaves a Spell.

Hence, sense-pow'rs and the rest controlled, 41
O thou Bull of old Bharat's Race,
Put an end to this *thing of sin*.
root of Error, both out and in.

---

* the *rajasic* stage of evolution (See *G.* of *L.*) † *buddhi*.
‡ the embodied Soul.

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥

एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

इति कर्मयोगो नाम
तृतीयोऽध्यायः ॥



Man's sense-pow'rs are subtle, they say ; 42
  but subtler than these is his mind ;
Man's spirit is subtler than mind ;—
  yet subtler than spirit is HE.

To Subtler than spirit awake, 43
  firm-poising Thyself on That SELF,
Destroy, O Long-Armed One, thy Foe,
  desire-bodied, baffling all grasp.

Chapter the Third, entitled
AT-ONE-MENT BY WORK,
ends here.

चतुर्थोऽध्यायः ॥

श्रीभगवानुवाच—

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान्मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

अर्जुन उवाच—

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

श्रीभगवानुवाच—

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

CHAPTER THE FOURTH.

The Blessed One resumed :

FIRST taught by ME to Vivasvân, 1
this Path of Wholeness, e'er the Same,
By Him was to Manu made known,
and by Manu to Ikshvâku.

Thus in succession handed down, 2
the Royal Sages knew it well ;
But Time wrought havoc, and This Art
of Y ó g a here was lost to man.

This selfsame Ancient Path it is, 3
that I am teaching thee to-day :
My Devotee and Friend art thou—
the Secret of all secrets, this.

Arjuna said :

But recent, Master, was Thy Birth,— 4
not so the birth of Vivasvân :
How, then, am I to understand
that Thou didst teach at Æon's Dawn?

The Blessed One replied :

Unnumbered births were shed behind 5
by Me, and thee, O Arjuna.
All these to Me are present now,
while thou, O Friend, rememberest not.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥ ७ ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

Although unborn, of changeless SELF, 6
all creatures' Lord although I be,
Yet, o'er My Nature ruling Lord,
through My Soul-Magic I take birth.

Whenever Goodness in this world 7
is on the wane, O Bhārata,
And Evil gains the upper hand,
then do I put My Power forth.

To rescue righteous souls oppressed, 8
to break the might of evil-ones,
To set aright the World-Stream's flow,
age after age I enter birth.

Whoso, thus [living,] knows *in truth* 9
My godly mode of Birth and Work,
His body shed, goes ne'er again
to 'birth', but comes to ME, O Friend.

From passion, fear and wrath set free, 10
transformed to ME, immersed in ME,
Full many, by the Wisdom-Fire
made pure, have come to My Estate.

However one approaches ME, 11
thus even do I welcome him,
The myriad winding tracks of men
are but the footsteps where I trod.

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम ॥ १३ ॥

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बद्ध्यते ॥ १४ ॥

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम ॥ १५ ॥

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभान ॥१६॥

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

They who for work's fruition lust, 12
make offerings here to Powers Bright,—
For swiftly, in this world of men,
fruition comes of pious works.

From ME the four [Soul]-Caste-Rays sprang, 13
root-pow'r with function* matched in each;
No author save Myself has this,
actless and changeless though I be.

No action leaves a trace on ME: 14
I feel no thirst for action's fruit.
Whoso thus [in himself] knows ME,
cannot be bound by aught he does.

Thus knowing, Ancient Kings worked on, 15
though Freedom was their hearts' Desire.
Hence take up thou in turn the Task
that old Kings wrought in days of yore.

What is action, what inaction?— 16
great Thinkers e'en have blundered here.
I'll tell thee a Mode of Action,
which mastered, thou'lt go free from ill.

[Deep hidden] act must be made out, 17
wrong act unmasked [where all seems right;]
Inaction . . . is a riddle, too:—
inscrutable is Action's Path.

---

* *i. e. guna* with *karma*.

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
म बुद्धिमान्मनुष्येषु स युक्तः कृत्स्नकर्मकृत ॥ १८ ॥

यस्य सर्वे ममारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

त्यक्त्वा कर्मफलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किंचित्करोति सः ॥ २० ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ २१ ॥

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
ममः मिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ २२ ॥

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

Who Actlessness in action sees, 18
  and, in inaction, action hid,—
Illumined among men is He:
  at-One, whatever deed He does.

In all His undertakings, free 19
  from any prompting of desire,
His deeds burnt pure in Wisdom-Fire,—
  a Knower do the Wise call Him.

All greed of action's fruit cast off, 20
  fore'er content, involved in naught,
Stupendous though His Labour be,
  no single thing does that Man '*do*.'

Hope-free, His Mind-sphere ruled by Will, 21
  all thought of selfish grasping banned,
Confining act to Body's Realm,
  no taint of sin adheres to Him.

Content with what befalls unsought, 22
  all contrast bridging, envy-free,
In triumph as in failure, poised,—
  the deed, though *done*, cannot bind Him.

Adhesion-free, emancipate, 23
  His consciousness in W i s d o m fixed,
His every deed a S a c r i fi c e ,—
  His record melts, and leaves no trace.

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥ २४ ॥

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

अपाने जुह्वति प्राणं प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

When BRAHMA-*priest* to BRAHMA-*fire* 24
throws BRAHMA-*offering*, BRAHMA-*ghee*,—
To none but BRAHMA *shall* HE *go*,
who merges every deed in BRAHM.

Some Y ó g ī s offer sacrifice 25
in worship to [HIS] Powers Bright;
While some, their mere lives Sacrifice,
rain offerings into BRAHMA-Fire.

Some pour sense-powers—hearing first— 26
into the Fires of sense-restraint ;
Some pour sense-things—sound and the rest—
into bright sense-perception Fires.

Yet others offer sacrifice 27
of every Act of sense and life
Into the Wisdom-kindled Fire
of Y ó g a wrought by Self-control.

Yet others pour in their offerings 28
of wealth, asceticism, training,
Of sacred study and knowledge,—
Self-mastered men of steadfast vows.

Others merge 'on-breath' in 'off-breath',* 29
and 'off-breath' in 'on-breath' as well,
Checking the dual vital tide,
on M a s t e r y of Life§ intent.

* = *prâna* in *apâna*. § *prânâyâma*.

अपरे नियताहारा: प्राणान्प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषा: ॥ ३० ॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्य: कुरुसत्तम ॥ ३१ ॥

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान्विद्धि तान्सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञ: परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिन: ॥ ३४ ॥

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

Others, eating with self-control, 30
offer up, to [their] Life-breaths, L i v e s ;—
All these have mastered Sacrifice† :
in them Its Power starves out sin.

Their food Sacrifice-Leavings, They, 31
ambrosia-fed, reach deathless BRAHM.
The Sacrifice-less holds no claim
on *this* World—whence then on the *next* ?

Thus many kinds of sacrifice 32
for BRAHM'S consumption are laid out.
Know these all sprung of [HIS one] ACT,§—
thus knowing, *Thou* shall be set free.

Better than object-sacrifice 33
the Sacrifice of *consciousness* :—
The wholesale cycle of Cosmic ACT
is rounded out when Self *knows* SELF.

This learn thou by Discipleship, 34
by Questioning, by Service [most] :
For thee the Wise Ones, Essence-Seers,
will point the Way to Wisdom's SELF.

Which reached, thou'lt nevermore be caught 35
in glamour such as holds thee now,
For It will show thee a l l.t h a t l i v e s
in thy own SELF, and hence in ME.

---

† As long as they hold the Master -Key (iii, 24). § viii, 3.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

श्रद्धावाँल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

योगसंन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

Yea, wert thou 'mongst all sinners e'en 36
most deeply sunk in deadly sin,
On raft of ALL-SELF-KNOWLEDGE borne,
thou'lt steer to Port through trials all.

As kindled flame to ashes bright 37
the darkest fuel soon transforms,
This WISDOM-FIRE, [in Heart's Cave lit,]
transmutes all deeds to 'ashes' pure.

Indeed, no cleanser in this world 38
with WISDOM can compare at all.
Man, Y ó g a - P e r f e c t grown, in time,
finds This, unsought, within Himself.

The faithful, heart-whole Devotee, 39
sense held by Will, finds WISDOM His.
Once WISDOM has been found [within,]
He swiftly wins to Final P e a c e .

The wisdom-reft, untrusting soul, 40
e'er swayed by doubt, must come to grief:
Not this world does the doubter hold,
nor yet the next, nor aught of Joy.

His deeds in Poise laid down [while done,] 41
His doubt-knots all by WISDOM cleft,
The Man possessed of SELFHOOD true,—
Wealth-Winner, *Him* no acts can bind.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

इति कर्मब्रह्मार्पणयोगो नाम
चतुर्थोऽध्यायः ॥



Cleave, then, with Thy own Wisdom-Sword 42
this ignorance-born doubt whereby
Thy heart is held—come, take thy stand
On Y ó g a ! . . . Up, O Bhārata !

Chapter the Fourth, entitled
AT-ONE-MENT BY THE DEDICATION OF ACTION TO BRAHMA.
ends here.



पञ्चमोऽध्यायः ॥

अर्जुन उवाच—

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

श्रीभगवानुवाच—

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ २ ॥

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

सांख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितः सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

CHAPTER THE FIFTH.

Arjuna said:

KṚṢṆA, in one breath Thou praisest the laying down of deeds, and deeds ! 1
Which of these two alone is best?
Pray make Thou sure, and teach me this.

The Blessed One replied,

Renunciation and Endeavour, 2
combined, lead up to Final Good :
Seen apart, to take up action
is better than to give up work.

Be that Man known as Eternal 3
Renouncer, who hates not, nor lusts :
He that has bridged o'er all contrast
is easily loosed from his bonds.

Children, not Wisdom-Eyed Sages, 4
make two paths of Knowledge and Deed.
Whoso in either grows Perfect,
is rich with the Fruitage of both.

Whate'er the Goal by Knowledge won, 5
the Path of Deeds goes there as well :
Who sees that Knowledge and pure Deed
are ONE, that Seer truly *sees*.

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

नैव किंचित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यन्शृण्वन्स्पृशञ्जिघ्रन्नश्नन्गच्छन्स्वपन्श्वसन् ॥ ८ ॥

प्रलपन्विसृजन्गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥११॥

Now, Renunciation without Work 6
is hard to reach, O Long-Armed Friend;
The contemplative, through pure Work
made Whole, can swiftly merge in BRAHM.

The Work-at-Oned, His Heart grown pure, 7
His Mind controlled, His Pow'rs in hand,
His Self the SELF of all that lives,—
e'en working on, incurs no stain.

I MYSELF do naught—thus let 8
the Man made Whole think,—Essence-Know'r,
Seeing, hearing, touching, smelling,
eating, walking, breathing, sleeping,

Talking, letting go or grasping, 9
raising eyelids, yea,—or closing:
"This is but the play of senses
'mid their objects"—such His Surety.

Whoso, His deeds in BRAHMA merged, 10
works on, all thought of gain renounced,
As lotus-leaf left dry when dew
rolls off,—is free from taint of sin.

With body, mind—yea, Spirit, too— 11
with senses, even held aloof,
Y ó g ī s still act, all gain renounced,
to make their Nature wholly pure.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

The Man made Whole, all 'gain' forsworn, 12
inherits PEACE that naught can mar:
The soul un-whole, that dreams of 'gain',—
its wish the bird-lime—traps itself.

All actions mind-renounced [while done], 13
the Master-Soul reclines at ease
Within His City of Nine Gates,
nor doing act, nor prompting deed.

The World's O'erlord does not put forth 14
the notion 'I do this', nor deeds,
Nor yet the chain of deed and gain:
His Nature works, [and all proceeds].

Man's inmost LORD incurs no taint 15
of either 'sin' or 'merit' won:
True SELFHOOD lies 'neath nescience hid:
't is *this* that makes all creatures err.

"Now, as to Those in whom Knowledge 16
has scattered this nescience of SELF,
Sunlike, *in Them* It discloses
that PRESENCE transcendent, revealed.

No other Will, no other Self, 17
no other Ground, no other Goal,—
They 'go' whence no 'return' can be:
all stain in KNOWLEDGE melts away.

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥ १८ ॥

इहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ २० ॥

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१ ॥

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

In Brâhman wise . . . and humble, too, 18
in cow and lordly elephant,
In dog and dog's-flesh-éater both,
the Wisdom-Eyed perceive the SAME.

The M e n whose Mind in SAMENESS dwells 19
transcend Creation here and now:
Taint-free is BRAHM, and e'er the SAME,
therefore at Rest in BRAHM are they.

Nor swayed by joy when glad things come, 20
nor losing heart when woe betides,
Such is the Rock-Willed BRAHMA-Know'r,
delusion-free, at Rest in BRAHM.

O'er Him all outer contacts glide; 21
His mind is whole, at-One in BRAHM;
He quaffs the Wine of deathless JOY
upwelling from the SELF within.

All pleasures contact-born are Wombs 22
where future pain in secret grows;
As sure as they begin, they end:—
not *there* does He that wakes seek JOY.

Whoso can, here on earth, withstand, 23
ere casting off this mortal coil,
The tide of lust and wrath set loose,
made w h o l e is He,—a Man of JOY.

योऽन्तःसुखोऽन्तरारामस्तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥

यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

The Man who finds His JOY within, 24
His PEACE within, His LIGHT within,
That Y ó g ī, Self-transformed to BRAHM,
attains to Final Rest in BRAHM.

The Seers come to Rest in BRAHM 25
as in their sheaths all stain dissolves,—
Division dead, all pow'r controlled,
the Good of all that lives, their JOY.

To Those who know Themselves, unyoked 26
from lust and anger, mind-controlled,
Heart-mastered, Final Rest in BRAHM
of Its own Self is drawing nigh.

All outer contacts locked without, 27
His 'Sight' at Poise 'twixt eyebrows twain,
Poised, too, to B r e a t h that makes, unmakes,*
at work, past nostrils, deep within,—

Sense-pow'rs, Mind, Will, all merged [in SELF], 28
of Thought deep-hushed, on Freedom bent,
The Man e'er loosed from wish, fear, wrath,—
that MAN, O Friend, in Truth is f r e e .†

---

*prâna and apâna. † See *The Gospel of Life* for explanation of difficult passages and unusual renderings.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

इति **संन्यासयोगो** नाम

पञ्चमोऽध्यायः ॥



Knowing ME, the Sole Enjoyer 29
of all Sacrifice and Penance,
One O'erlord of every Cosmos,
All Hearts' Lover,—He enters PEACE.

Chapter the Fifth entitled

AT-ONE-MENT BY THE [INNER] LAYING DOWN OF WORKS,

ends here.

षष्ठोऽध्यायः ॥

श्रीभगवानुवाच—

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

उद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

CHAPTER THE SIXTH.

The Blessed One resumed.

WHOSO, without concern for gain,
takes up such Work as needs be done , 1
Is true Renouncer,—Worker, too—
Not so the homeless, shiftless drone.

That which people call 'renouncing' 2
is truest 'grasping,' be thou sure.*
None, indeed, becomes 'God-Grasper'
with selfish forethought unrenounced.

For th' aspirant in search of Poise †, 3
the means laid down is [selfless] Work ;
The same, once grown *Adept* in Poise,
finds Peace laid down as means for him.

When man no longer is attached 4
to things of sense or fruits of act,
All selfish forethought given up,
Adept in Poise is He then called.

Let self in man be raised by Self, 5
let him not make a hell for self ‡.
For Self alone is self's true friend :
Self also is the foe of self.‡

* See *Gospel of Life* for explanation of difficult passages.
Yóga. ‡ See *G. of L.*

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

Self is self's closest Friend for Him 6
in whom self bends to yoke of SELF;
But for the man who SELF disowns,
in menace as a foe stands Self.§

The Self-Lord, self at peace with Self, 7
a deeper SELF enshrines, e'er poised
In cold and heat, in joy and grief—
yea, poised in fame and shame as well.

¶Content with SELF, and Knowledge true, 8
Rock-steady, senses well in hand,
The Poised One* is 'at-One,' they say,—
clod, nugget, stone, the SAME to Him.

E l e c t, who bears Good-Will alike 9
to friends, well-wishers, ill-wishers;
To strangers, neutrals, foes, allies;
to saints,—to sinners just the same.

The Poised One, in his Secret Place, 10
should constantly for W h o l e n e s s strive,
Alone, his mind and heart at-One,—
nor hope for self, nor thought of gain.

In a *pure* Spot, having raised him 11
a Platform firm on which to sit,
Nor too high, nor too low, decked with
cloth, deerskin, lastly *kusha*-mat;—

---

§ XV, 16-19. 'S' and 's' may be interchanged.
* *Yógi*,—the 'Adept in Yoga' of vi 3, 4.

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

There, his mind in one Point focussed, 12
all thought and sense-impulse reined in,
Settled on his Seat, he'll labour
In Yóga to wash out his stains.

With body, head and neck held straight 13
and steady, sitting motionless,
His gaze fixed where the Breath flows forth,
and not allowed to roam in space.

At peace with Self, all fear long past, 14
in steadfast vow of Continence,
His mind reined in while full of ME,
let him sit rapt in ME, at-One.

Thus, for Wholeness ever striving, 15
the Will-Poised Sage, of mind restrained,
Enters PEACE, in ALL-REST§ ending,
that nowhere but in ME abides.

¶ Now Yóga's not a glutton's meed, 16
nor prize for fool who starves himself;
It shuns the man who sleeps o'ermuch,
yet courts not him that sleepless waits;—

But He that's poised, at food or rest, 17
whose Will is poised in all he does,
Who sleeps in Poise, and wakes in Poise,—
this Yóga's *His* . . . and wipes out pain.

§ *Nirvâna.*

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

When his mind, reined in from objects, 18
on purest SELFHOOD takes its stand,
When he covets naught that's longed for,—
then only man is 'p o i s e d,' they say.

'As lamp, placed where no draught can reach, 19
shines steady . . .' —such the simile
Of this Yógī of mind restrained,
at work, to make His nature *whole.*

¶ When Mind, by long Probation stilled— 20
in Yóga—comes to R e s t at last,
And when, beholding SELF by Self,
it dwells, content, in Self alone;—

When it knows the JOY unending, 21
sense-transcending, Heart-encompassed,
And, at home therein once settled,
from its True State swerves no longer,—

Which having gained, it cannot dream 22
of any 'gain' transcending this,
Its own T r u e S t a t e, wherein once fixed,
it dwells, by direst pain unmoved;—

Be *this* known as the Y ó g a-State, 23
unyoking Man from yoke of pain.
This Yóga must be striven for
with fixed resolve, and dauntless heart.

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

शनैःशनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत् ॥२५॥

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

Having cast out without remains 24
all longings born of thought for self,
Having drawn in by mind alone
his team of senses from all sides,—

By slow approaches let him come 25
to Rest, with patient, Rock-poised W i l l;
His Mind at home in Selfhood pure,
let him create no *thought* at all.

Though o'er and o'er the fickle mind, 26
all restlessness, a-wandering goes,
Still o'er and o'er let him regain
control, and poise it back in Self.

Yea, utter JOY is drawing nigh 27
to this Yógī whose Mind is stilled,
All passion turned to perfect PEACE,
at-One with BRAHMA, void of stain.

Thus e'er creating himself w h o l e, 28
the Poised One, every stain washed clean,
Drifts gently into th' Endless JOY
that springs of inner T o u c h with BRAHM.

¶His own SELF shrined in all that lives, 29
all creatures shrined within HIMSELF,—
Thus sees the Man in P o i s e at-One,
with Eye of Sameness viewing All.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

अर्जुन उवाच—

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात्स्थितिं स्थिराम् ॥ ३३ ॥

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

श्रीभगवानुवाच—

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

Whoso in All beholds but ME, 30
and sees all things held safe in ME,
From Him I ne'er can be cut off,
nor can He be cut off from ME.

Whoso on ONENESS takes His stand, 31
and worships ME as shrined in All,—
No matter what His Life may be,
that Y ó g ī lives and moves in ME.

Whoso but takes himself as Type, 32
and on all sides beholds the SAME,
Whate'er He looks on—joy or pain—
foremost of Poised Ones *He* is deemed.

Arjuna said :

For this At-One-ment by Sameness 33
which Thou, O Master, dost proclaim,
I see no trustworthy basis
amid the shifting seas of mind.

Restless, O Kṛṣhṇa, is this mind, 34
headstrong, powerful, strenuous :
To curb it seems to me as hard
as to hold back the wayward wind.

The Blessed One replied :

Without doubt, O long-armed Hero, 35
the mind is restless, hard to curb.
Yet by constant E f f o r t , Pārtha,
matched with Indifference,—curbed it *is*.

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

अर्जुन उवाच—

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

श्रीभगवानुवाच—

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति ॥ ४० ॥

प्राप्य पुण्यकृतांल्लोकानुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

For the man of mind unmastered, 36
  At-One-ment is past reach, I deem ;
While for him that rules his Kingdom,
  —if he try hard,—there is a way.

Arjuna said :

He that has faith, but no control, 37
  whose mind from Y ó g a goes astray,
Whose bid for Y ó g a fails at last,—
  what path, O Krṣhṇa, treads that man ?

Might he not, cast adrift from 'both',* 38
  be riven like a scattered cloud,
Of standing reft, All-Reaching Lord,
  and mazed past hope on BRAHMA'S Path ?

O Krṣhṇa, Thou hast surely pow'r 39
  to solve my doubt for good and all !
Apart from Thee, none may be found
  with skill to lay a doubt like this.

The Blessed One replied :

O Pārtha, neither here nor there 40
  does ruin lie in wait for him.
In sooth, no man of handsome deeds,
  O dearest, treads the Path of Woe.

Raised to worlds wrought of his fair deeds, 41
  there having dwelt for countless years,
In a home prosperous and pure
  the Yóga-failed is born again.

---

*The outer and the inner life.

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

Or else he may perhaps take birth 42
in some abode of Yógīs wise.
But—in this world—'t is passing hard
to light on such a birth as that.

There he regains what Poise of Will 43
was, in that former body, his,
And strives for Wholeness even more,
O best of Kurus, than before.

'T is his endeavour made of yore 44
that draws him, e'en against his 'will.'
Of Y ó g a whoso but enquires
has left behind the 'god of words.

But, striving on with steadfast Will, 45
the Yógī, cleansed of every stain,
Through lives uncounted 'Perfect' grown,
wins Entrance to the PATH *beyond*.

The Yógī past ascetics soars, 46
and soars past sages too,—'t is said.
He soars past men of 'works' as well :—
hence Yógī be thou, Arjuna.

---

* See *Light on the Path*, I Note 3.

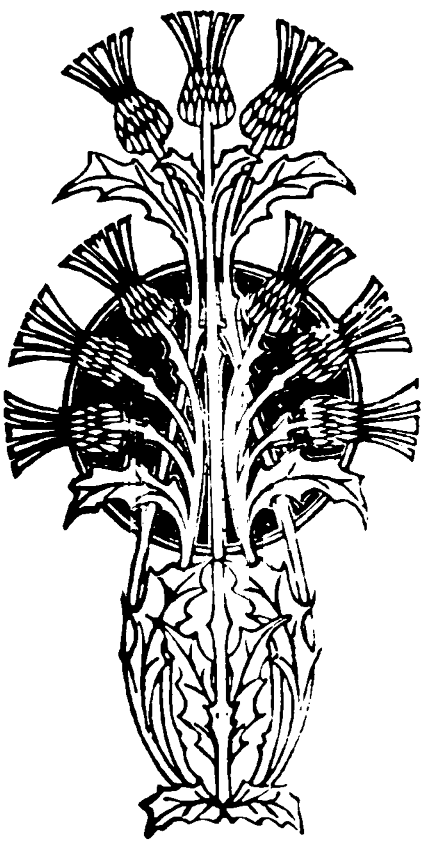
योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

इति अध्यात्मयोगो नाम
षष्ठोऽध्यायः ॥



And— 'mongst his peers—the one Yógi 47
of Inner Self absorbed in ME,
Faith-whole, who lives to worship ME,
is reckoned most at-One by ME.

Chapter the Sixth, entitled
SUBJECTIVE AT-ONE-MENT,
ends here.



सप्तमोऽध्यायः ॥

श्रीभगवानुवाच—

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

CHAPTER THE SEVENTH.

Pārtha, thy mind made fast to ME, 1
  for Wholeness striving, shrined in ME,
Learn how, without a shade of doubt,
  thou shalt in fullest Truth know ME.

I'll teach thee now without reserve 2
  this Wisdom matched with Science true,
Which having mastered, naught remains
  for thee in earthly life to learn.

'Mid several thousands, scarce one Man 3
  makes effort toward the Perfect State.
'Mid Perfect Ones who still strive on,
  scarce one in very Truth knows ME.

Earth, Water, Fire, Air, Ether fifth, 4
  Mind sixth, Will-Wisdom, 'I'-hood, too—
Thus is this Putting-forth* of Mine
  into eight Principles split up.

The outer, this. Distinct therefrom 5
  know thou My deeper† Putting-forth,—
The Pow'r of Life, O long-armed friend,
  whereby this Change-World‡ is upheld.

---

* *prakrti*, Nature. † *para*. ‡ *jagat*.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥

That is where beings have their rise,— 6
none is excepted, be thou sure.
I am of all this changing World
Source and Absorption both in One.

Beyond MYSELF naught else exists, 7
O Wealth-Winner, of any kind.
On ME this Universe is strung
as wreath of gems on single thread.

I am sapid Essence in waters, 8
and Radiance in sun and moon,
The one Undertone in all Vedas,
in ether, Sound, Manhood in man.

I am of earths the Fragrance pure, 9
and in all flame the Heat am I;
I am the Life in all that lives;
Soul-Fire in all ascetics, I.

Know ME, Pārtha, the deathless Seed 10
within each mortal shape enshrined.
I am the Will* in free-willed men,
and Heroism in heroes, I.

I am the Power of the strong, 11
all lust and passion left aside.
In creatures I am such desire
as never thwarts the Common Good.†

---

* '*buddhi* in the *buddhi*-endowed' † *dharma*.

ये चैव सात्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम ॥ १३ ॥

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

And whate'er natures may be pure, 12
or passion-stained—yea, dark as well,—
From ME alone spring they, know thou, . . .
yet they hold not ME, I hold THEM.

¶ By these three tempers, World-Mood * wrought, 13
all this that changes, held in thrall,
Is utter-blind to ME, who dwell
untouched by change, behind them all.

This My Mood-woven§ Spell divine 14
is hard indeed to get beyond.
Yet they who seek for ME alone,
out of this spell they find a Way.

The evil-doers, worst of men, 15
souls held in thrall, do not seek ME :
Bereft of Wisdom by the Spell,
tricked out in the disguise of fiends.

Four kinds of men, of fair deeds all, 16
O Arjuna, look up to ME:—
Who suffers Pain, who yearns for Truth,
who longs for Good, and, last, the Wise.

Of these the Wise, fore'er at-One, 17
devoted to the One, excels.
I to the Wise am passing dear,
and He is not less dear to ME.

§ *guna* (see xiv).

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

स तया श्रद्धया युक्तस्तस्याराधनमीहते ।
लभते च ततः कामान्मयैव विहितान् हि तान् ॥

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥

All these are good indeed, and yet 18
the Wise I deem MY very Self,
For He has found His Base, at-One,
in ME alone, the Final Goal.

Rare fruitage of unnumbered births, 19
the Man of Wisdom comes to ME:
"Vāsudeva is ALL," says He,
the Great Soul, hard to find on earth.

¶ Those wit-reft by this wish or that 20
Seek 'other' gods, and take their stand
On this orthodoxy or that,
according as their nature bids.

Whatever form a devotee 21
feels moved to worship in good faith,
That selfsame steady faith of his
is really bestowed by ME.

In such a faith at-one, he seeks 22
to win the favour of his 'god,'
From whom he gets the boons he craves,—
bestowed (in fact) by none but ME.

But transient the reward that comes 23
to these small-minded devotees.
To 'gods' go they who worship 'gods':—
My Devotees come unto ME.

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७ ॥

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥

Th' Unmanifest made manifest, 24
thus do the witless think of ME,—
Unconscious of My deeper SELF
unmodified, transcending all.

By sheer ALL-PRESENCE well-concealed, 25
I shine not forth to every soul.
This senseless world is not aware
of ME, [its SELF] unborn, unchanged.

I know what creatures once have been, 26
what creatures are, O Bhārata,
and what in time are yet to be:
there is no *creature* knowing ME.

With longing and repulsion born, 27
the contrast-glamour, Bhārata,
Makes all these creatures walk the world
in madness, O thou Scourge of foes.

As for those Men of selfless deeds 28
in whom Sin's death-in-life is dead.
From contrast-glamour wholly freed,
in changeless Faith They worship ME.

They who, in ME safe-harboured, strive 29
for freedom from decay and death,
They know That BRAHMA, My whole Realm
Subjective, and the whole of Act.*

* See viii, 2-5; and *Gospel of Life.*

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

इति **ज्ञानयोगो** नाम
सप्तमोऽध्यायः ॥



They who with Form-Side mingle ME, 30
with Power-Side, and Sacrifice,*—
They, at the time of going forth,
if poised in Heart, may wake to ME.

* viii, 2-5.

Chapter the Seventh, entitled
AT-ONE-MENT BY KNOWLEDGE,
ends here.



अष्टमोऽध्यायः ॥

अर्जुन उवाच—

किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥

अधियज्ञः कथं कोऽत्र देहेऽस्मिन्मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

श्रीभगवानुवाच—

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥ ३ ॥

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम ।
अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

CHAPTER THE EIGHTH.

Arjuna said :

WHAT is 'That BRAHMA', what Thy Realm 1
subjective, what, O'erman, is Act ?
What is it that is 'Form-Side' named,
by 'Power-Side' what thing is meant ?

How, and what, here is Sacrifice, 2
in this form‡, Slayer of Madhu,
and how, at time of going forth,
may'st Thou by heart-poised souls be known ?

The Blessed One replied :

Th' Unwaning ULTIMATE is 'BRAHM' ; 3
Inherence,† My Subjective 'Realm;'
The Throwing-Out wherefrom springs forth
the Creature-State, is known as 'Act;'

The 'Form-Side' stands for all that wanes; 4
the 'Pow'r-Side' is summed up in Man ;
Sacrifice am I here, MYSELF,
in this form, best of Souls in form.

These two question-verses are probably a later addition, as Arjuna here quotes the answer given in v. 4.
lit., 'own-state': Intrinsicality, the 'thing in itself.'

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

तस्मात्सर्वेषु कालेषु मामनुस्मर युद्ध्य च ।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयम् ॥ ७ ॥

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

कविं पुराणमनुशासितार-
मणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूप-
मादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

प्रयाणकाले मनसाऽचलेन
भक्त्या युक्तो योगबलेन चैव ।

And who, at End-time, leaves the form 5
while bearing none in mind save ME,
To My Estate that Man attains,—
of this no doubt at all can be.

Nay, whate'er state* he bears in mind 6
while casting off his mould at last,
To that same state he wings his way,
invariably transformed thereto.

Therefore at *every time*, O Friend, 7
do thou remember ME, and *fight*!
Thy Mind and Will infused in ME,
thou'lt surely come to none but ME.

With Heart made One by mystic Toil, 8
that wanders nowhere else at all,
With HIM alone in mind, one goes
to that resplendent MAN Supreme.

That all-wise primeval Ordainer of things, 9
More subtle than Atom, Upholder of All,
Of Form past conception,—who bears HIM
in mind,
E'er shining, of Sun-Colour, past all this
gloom,—

At time of Forthgoing, with unswerving mind, 10
At-Oned by Devotion, and Yoga-Pow'r too,

* or Being, or condition of existence (*Bhâva*)

भ्रुवोर्मध्ये प्राणमावेश्य सम्य-
　क्स तं परं पुरुषमुपैति दिव्यम ॥ १० ॥

यदक्षरं वेदविदो वदन्ति
　विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
　तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

सर्वद्वाराणि संयम्य मनो हृदि निरुद्ध्य च ।
मूर्ध्न्याधायात्मनः प्राणमास्थितो योगधारणाम ॥१२॥

ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन देहं स याति परमां गतिम ॥१३॥

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

His Breath drawn together 'twixt eyebrows, in Poise,
To that MAN resplendent, transcendent, he goes

That Word undecaying that Véda-know'rs speak, 11
That's *merged in* by self-controlled, passion-free Men,
The longing for Which leads to continence here,—
That WORD I shall guardedly speak to thee now.

The gates of sense all firmly closed, 12
the Mind in Heart's Cave brought to Rest,
His Life-Breath to the head up-raised,
in yógic Concentration poised,—

" OM ! . . " that One partless BRAHMA-WORD 13
rung forth within, remembering ME,—
Who thus slips forth, the body sloughed,
to that One GOAL past all, he goes.

But whoso, with none else in mind, 14
unceasingly remembers ME,
For him, the Y ó g ī, e'er at-One,
O Friend, not far to seek am I!

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

¶ The Great Ones, having come to ME — 15
and reached the State of Perfect MAN,
No more into re-birth descend,
that transient state where sorrow dwells.
Including *Brahma-Lóka* e'en, — 16
all spheres are ruled by cyclic Law :*
But who, O Friend, once comes to ME,
can never be 're-born' again.
The souls that know Great Brahma's 'Day' — 17
which lasts a thousand Ages long,
And know His thousand-age-long 'Night,'—
they know [not BRAHM, but] 'Night and Day'.
From th' undefined all things defined — 18
take shape at Dawn of cosmic Day,
But, come Nightfall, they melt back all
to that same 'chaos' undefined.
This selfsame swarm of creature-shapes — 19
from state to state evolved, melts back,
O Pārtha, helpless, when Night falls,
and takes new shape at Dawn of Day.
But 'neath this 'chaos' there abides — 20
a State yet deeper, 'Undefined,' †
Eternal, which, at fated time
of cosmic Doom, is not dissolved.

---

* *i. e.* subject to 'coming and going', or alternate phases.
‡ iv, 6-10 ; xiii, 23 †In a quite different sense, *i. e.*, unperceived by sense or mind.

अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥ २६ ॥

Th' 'I n d i s s o l u b l e Undefined' 21
Its Name—'t is called the Final Goal,
Which reached, they come not 'back' again,
That is My HOME beyond this All.
O Friend, that Final [State of] MAN 22
is won by undivided Love*
To HIM † in Whom all creatures‡ live,
by Whom this All in Space is spread.
¶O Pārtha, let Me tell thee now 23
the 'time' when § Yógīs, going forth,
Return no more,—the 'time', as well,
when to return again, they go.
Fire, light, day, moon's bright fortnight next, 24
the six months when the sun moves north,—
If at such 'time' they set forth hence,
they who know BRAHM to BRAHMA go.
Smoke, night, moon's waning fortnight next, 25
the six months when the sun moves south,—
The Yógī, at such 'time' gone forth,
obtains the 'moonlight', and returns.
The bright, the dark, these twain are deemed 26
the ceaseless ways of cosmic change.
The one leads whence is no return;
the other, to return again.

---

* self-surrender (*Bhakti*) † ME (ix, 4). ‡ or 'elements', or 'worlds' or 'planes.' §Or rather, the set of conditions (of the inner principles) under which . . , See Chho. IV,xv,5,6;V,x.

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।
तस्मात्सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥ २८ ॥

इति अक्षरब्रह्मयोगो नाम
अष्टमोऽध्यायः ॥



O Pārtha, knowing *both* these ways, 27
no Y ó g ī true need be confused,
Therefore, I say, *at every 'time'**
in y ó g a, Arjun, be thou knit.

Whatever rewards are in Scripture ascribed 28
To sacrifice, penance and praiseworthy gift,
The Y ó g ī who knows this leaves all those behind,
And reaches the final, Primeval ABODE.

* or in all aspects of thy Nature, all thy 'Principles.'

Chapter the Eighth, entitled

AT-ONE-MENT IN THE INDISSOLUBLE COSMIC BASIS,

ends here.



नवमोऽध्यायः ॥

श्रीभगवानुवाच—

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

अश्रद्दधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममात्मा भूतभावनः ॥ ५ ॥

CHAPTER THE NINTH

The Blessed One resumed :

TO thee, who findest fault no more,
this utmost Secret I'll declare,—
Self-Knowledge with true Science matched,—
which known, thou shalt go free from ill.

Art Royal, Royal Mystery, 2
Man's final Purifier, this,
Experimental, based on LAW,*
of easy practice, e'er the SAME.

The souls that cannot in this LAW
place trust. O thou Torment of foes,
Not reaching ME, fall back again
to whirl round in this 'Pool of Death'

By ME, of Form unmanifest, 4
all this that changes forth is spread.
All beings§ have their Root in ME,
while I have nowise 'root' in them.

Nor stand they rooted 'fast' in ME— 5
behold My lordly Binding-Pow'r !—
(Support of All, yet fixed in naught,
My Nature primal Fount of All)—

---

* The cosmic Law of Sacrifice. See Ch. III, and G. of L.
§ or 'Elements, Worlds, Planes of existence'.

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

As all-pervading Air-Sphere vast 6
lies ever rooted safe in Space,*
Thus have all beings$ Root in ME,
well do thou ponder this, O Friend.

All creatures$ merge, O Kuntī's son, 7
into this Nature-Pow'r of MINE
At Æon's close;—the same do I
send forth again at Æon's Dawn.

I, wielding My Creative Pow'r 8
cast forth again and yet again
This swarm entire of things create,
driv'n, helpless, by My Nature's Might.

Nor do these actions fetter ME— 9
Wealth-grasper, thou! — since I remain
Aloof, as Witness unconcerned,
MYSELF nowise involved in them.

My Nature, while I but look on, 10
begets what moves and what moves not.
Such is alone, O Kuntī's son,
the reason why the world goes round.

¶ The Spell-bound take no heed of ME, 11
within the human body shrined,
For they know not My subtle SELF
that rules o'er every form [within.]

* or : 'As mighty Wind, where'er it blows, lies 'ever rooted safe in Space,'... $ or 'Elements', 'Planes,' Worlds.'

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

पिताऽहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोंकार ऋक्साम यजुरेव च ॥ १७ ॥

Their hopes vain, vain their deeds as well, 12
their 'knowledge' vain, their heart's-core void,—
In soul-benumbing nature* merged,
which fiends and demons make their own.

Whereas the Great Ones, wholly merged 13
in My Creative Pow'r Divine, †
Know ME, the changeless Fount of Lives,
and worship with none *else* in mind.

Singing My Praises night and day 14
while they strive on with purpose firm,
On all sides hailing ME with Love,
at-One fore'er, They come to ME.

Those others, too, who sacrifice 15
with pure SELF-Knowledge, come to ME,
The One, the Many, everywhere
with countless Faces fronting all.

¶ The Priest am I, the Sacrifice, 16
I, Food for Manes, I, kindling Herb;
I, Chant, I, Ghee that flares, outpoured,
I, Fire . . . and Offering burnt, in One.

The Father of this Change-World, I, 17
its Mother, Grandsire, sole Support,
The ONE worth knowing, cleansing Fire,
sole 'OM' . . . and triple *Véda*, too.

---

* The 'lower nature' of vii, 4, 5. † vii, 5, 6.

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयस्थानं निधनं बीजमव्ययम् ॥ १८ ॥

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोक-
मश्नन्ति दिव्यान दिवि देवभोगान् ॥ २० ॥

ते तं भुक्त्वा स्वर्गलोकं विशालम्
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥ २१ ॥

The Way am I, the Spouse, the Lord, 18
Home, Witness , Shelter, Bosom-Friend ;
Rise, Setting—also Stay, between ;
safe Treasure-House, immortal Seed.

'T is I that blaze, 't is I, pour forth 19
the Rains, and hold them back as well.
Both Deathlessness and Death itself,
what IS—and what *is not*—am I.

¶The know'rs of the 'Three,'* Sóma-drinkers, sin-purged, 20
Their rites performed, beg of Me heavenly life:
Their goal the pure world of the Lord of the Gods,
They quaff in high Heaven God-raptures divine.

Once they've had their fill of that vast Heaven-World, 21
Their merit spent, Mortal-Sphere claims them once more:
Thus, threefolded difference the sole path they tread,
Led on by desire, they soar up ... and fall back.

---

* *Vedas.* II, 42—46, 49.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

¶But they who, cleansed of 'other'-ness, 22
where'er they turn, see ME hail ME,
At-One for aye in ME are they:
I gain for them, I hold for them.

E'en they who, vowed to 'other' gods, 23
make sacrifice with faith sincere,—
These souls as well, O Kuntī's son,
all unawares, yet worship ME.

For I am of *all Sacrifice* 24
Receiver and Prime-Mover both.—
But they know ME . . not as I AM:
that is the reason why they fall.

The God-vowed to their Gods ascend; 25
those vowed to manes rejoin their manes;
Fiend-worshippers are turned to fiends:
My Devotees merge into ME.

Leaf, bloom, fruit, water, vowed to ME 26
by one with heart of selfless Love,
As priceless Love-Gift I accept
from Soul that ventures forth at-One.

Whate'er thy deed, whate'er thy food, 27
whate'er thy sacrifice, thy alms,
Whate'er thy Mystic Toil, O Friend,
make *that* a gift of Love to ME.

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति ।
कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥

Thus shalt thou cease to be the slave 28
of deed-wrought bonds, or good, or ill ;
By selfless Labour SELF-at-Oned,
set free, thou'lt be transformed to ME.

The SAME to all that lives am I : 29
none do I hate,—I favour none.
Yet . . . they who worship ME with Love,
they live in me, in them I dwell.

Yea, e'en if one deep-sunk in sin 30
but turns with single heart to ME.
A very Saint must he be deemed,
for he has set his W i l l aright.

Soon he becomes the soul of Good 31
and wends his Way to Final PEACE.
O son of Kuntī, be thou sure,
My Lover cannot come to grief.

Sooth, they who shelter seek in ME, 32
though they be born—for past sin's meed—
As women, traders, lowly serfs,*
they also reach the GOAL past All.

---

* *i. e.* under conditions usually unfavourable (in India) to the attainment of knowledge.

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
अनित्यमसुखं लोकमिमं प्राप्य भजस्व माम् ॥ ३३ ॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥ ३४ ॥

इति **राजविद्याराजगुह्ययोगो** नाम
नवमोऽध्यायः ॥



What then of pure-born Brāhman Souls, 33
 or Royal Saints, Devotion-fired ?
This peaceless, joyless world thy share,
 learn thou to worship ME alone.

Thy mind be Mine, thy love be Mine, 34
 thy sacrifice, thy homage, Mine.
Thou'lt come to none but ME, if thou
 wilt thus at-One thyself in ME.

Chapter the Ninth, entitled

AT-ONE-MENT BY THE ROYAL ART OR ROYAL MYSTERY,

ends here.

दशमोऽध्यायः ॥

श्रीभगवानुवाच—

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥ ४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

CHAPTER THE TENTH.

The Blessed One spoke:

O LONG-ARMED hero, once again 1
lend ear to this My Word supreme,
Which I, desiring but thy good,
shall speak to thee whom I hold dear.

Not all the hosts of Powers Bright 2
nor Mighty Seers know My Source:
For Gods and Seers everywhere
have but One Source, and That am I.

Who knows ME thus, unborn, unsprung, 3
of every world O'erlord Supreme,
That Man, of all men glamour-free,
is cleansed of every taint of sin.

Will, Wisdom, being glamour-free, 4
forbearance, truth, restraint and calm,
Joy, grief, good-fortune, failure too,
fear—yea, and fearlessness as well,

Harmlessness, fairness, heart's content, 5
soul-striving, bounty, fame and shame,—
From ME alone are they rayed forth,
these moods, which creatures call their own.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥६॥

एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

The seven Mighty Seers of old, 6
the Four, through whom Mankind came forth,—
These, Mind-Create, are sprung of ME :
from *them*, these creatures here on Earth.

Whoso in very truth knows this 7
My Raying-forth* and Binding-in§ —
In rock-sure 'Bondage'§ bound|| to ME
is He,—of this no doubt can be.

The Source of all that lives am I, 8
all things flow cycling forth from ME.
Thus having known, th' Awakened Ones
adore—and are transformed to—ME.

Their minds Mine, their lives 'lost' in ME, 9
each waking each to sense of ME,
MYSELF their only theme of speech,
content and full of JOY are They.

To these, who dwell at-One for aye, 10
who worship ME for Love alone,
I give that Pow'r of Single Will
by which They make their Way to ME.

For Them, out of Compassion pure, 11
I, shrined within their Nature's core,
Dispel the gloom of nescience sprung :
SELF-KNOWLEDGE, My resplendent Lamp.

---

* *Vibhúti.* § *Yóga*, 'Yoking' || 'Yoked' (*Yuj.*)

अर्जुन उवाच—

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥

आहुस्त्वामृषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन्व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

स्वयमेवात्मनाऽऽत्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १६ ॥

कथं विद्यामहं योगिंस्त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन्मया ॥ १७ ॥

Arjuna exclaimed:

BRAHMA Supreme, Abode Supreme, 12
  Supreme All-Cleanser Thou, O Lord!
Eternal, single MAN Divine,
  God Primal, birthless, ruling All! . . .

Thus do all Sages sing of Thee, 13
  the God-Sage Nārad 'mong the rest,
Dévalā, Asita, Vyāsa too,
  and Thou dost now declare the same!

Now do I know, O Wonder-Haired, 14
  that all Thou tellest me is Truth!
Indeed, O Lord, Thy Coming Forth
  for Gods and Titans passes ken.

THYSELF alone through Thy own Self 15
  dost know THYSELF, O MAN Supreme,
Creation's Source, Creation's Lord,
  of Gods ALL-GOD, World-Ruler, Thou!

In utter fulness Thou shouldst tell 16
  thy Self-Radiations,§ Glory-wrought,
By which Radiations THOU alone,
  unmoving, fillest all these worlds.

Yógī! How may I wake to THEE, 17
  aye knowing THEE where'er I turn?
And under what most varied types
  shall I, O Master, ponder THEE?

---

§ *Vi-bhūti.*

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

श्रीभगवानुवाच—
हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥ २२ ॥

O Man's Torment, speak more at length 18
of Thy Forth-Raying*, in Wholeness† bound,
For I can never have enough
of This Thy Speech that cancels *Death.*

The Blessed One then spoke :
Then let Me give thee some account 19
of My SELF-Radiations bright,—
Though merely in a few main points :
of My Detail there is no end.

¶The SELF am I, O Lord of Sleep, 20
in every creature's Heart enshrined :
The Rise and Noon of every form ,
I am its final Doom as well.

Of Space-born Gods‡, Pervasion's Self§, 21
of radiant things, the glorious Sun :
Of life-breaths,$ ruling Life-Spark,|| One,
of lunar mansions, Moon am I.

Of Védas, I am Sāma-Véd' 22
of Powers bright♇, great Indra's self ;
Of all the senses, Mind, their Lord,
of living creatures, Life am I.

---

* *vi-bhūti* † *yóga.* ‡ *ādityas*, sons of *a-diti* or undivided Space. § *vishnu.* $ *marut.* | *Marichi.* ¶ Root *só*, to finish, bring to an end, kill, destroy. ♇ *dévas.*

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥

उच्चैःश्रवसमश्वानां विद्धि मामममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥

Of Terror-Gods*, All-Blesssing's Lord† ; 23
of jinns and goblins, Wealth-God, I ;
Of deep-shrined Pow'rs,‡ the cleansing Fire,
of peaks, Meru, World's Pivot sure.

Of household priests, O Pṛthā's son, 24
know ME the chief, Bṛhaspati ;§
Of War-Lords, Skanda, God of War,
of lakes, I am vast Ocean's Self.

Of Mighty Seers I am Bhṛgu, 25
of words, the Mystic Syllable ;$
Of offerings, that of silent Prayer,¶
of moveless Things, Himālaya.

Ashvattha₽ 'mid all trees am I, 26
of heav'nly Sages, Nārada ;
Of Fairies, Fairy-King am I,
of Adepts, Hermit Kapila.

Among all horses know thou ME 27
as Indra's courser, Nectar-born ;
Of tuskers huge, Airāvata,||
of men, the Lord of Man am I.

---

* *rudrâs.* † *sham-karah*, n. of Shiva. ‡ *vasûs.* § Preceptor of the Gods. $ OM. ¶ *japa.* ₽ XV, 1—3. || Indra's elephant. Indra (root *ind*) means the 'The Mighty One.'

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

Of weapons, I am Thunderbolt, 28
of cows, the Cow of plenteous Gift;*
Of genitors, the Love-God, I,
of creeping things†, the King of Snakes.

Of serpents I am Cyclic Law,‡ 29
of ocean-dwellers, Water-God;
Of ancestors, the King of Manes,
of Rulers, I am Self-control§.

Of Titans$ all, Prahlad' the Good, 30
of reckoners, Time's Self am I;
Of beasts, I am the King of Beasts♆,
and Vainatéya‖ 'mid all birds.

Of cleansers, cleansing Wind am I, 31
of Weapon-wielders, Rāma's Self;
Of deep-sea monsters, Makara,¶
the Ganges 'mid all streams am I.

Of all creations Dawn and End, 32
and Noonday am I too, O Friend;
Of sciences, SELF-KNOWLEDGE, I,
of speakers, I am Speech Herself.

---

* III, 10—16. † Hidden Powers. ‡ *an-anta*, the 'Endless'. § *yama*. $ *daityas*, sons of *diti*, Division. ♆ The lion, also *Leo* of the Zodiac. ‖ *garuda*. ¶ *Capricornus* (Zod).

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ ३३ ॥

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहमृतूनां कुसुमाकरः ॥ ३५ ॥

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥

Of letters, I am 'A', the First, 33
of all compounds, the *dvandva** pure,
I am unageing Time as well,
and World-Upholder, fronting all.

Yea, both all-grasping Death am I, 34
and Well-Spring of whate'er shall be ;
Of feminine Things, Fortune, Fame,
Speech, Memory, Wit, Patience, Faith.

Of Sāman chants, 'Great Sāman', I, 35
of metres, I am Gāyatrī ;
I, Mārgashīrsha†, Month of months,
of seasons, flower-laden Spring.

I am the gambler's cunning skill,§ 36
of heroes, I am Heroism ;
Success am I, Resolve am I;
yea, Goodness of the good am I.

Of Vṛṣhṇīs, Vāsudév' am I, 37
Wealth-Winner among Pāṇḍavās ;
Of silent Mystics, Vyāsa, I,
of Sages, Ushanā the Sage.

---

* Which adds two nouns to each other without alteration.

† Possibly the month in which the great Battle begins.

§ Refers to the incident by which the Pândavas lost their kingdom.

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥ ४१ ॥

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

इति विभूतियोगो नाम
दशमोऽध्यायः ॥



The Tyranny of tyrants,* I, 38
  the Scheme of them that look to win ;
Of guarded secrets, Silence, I,
  and Knowledge in the Men who *know*.

Whate'er the subtle, deathless Seed 39
  of any creature, *that* am I.
No being, moving or inert,
  can *be* at all, except for ME.

Of My divine projected Rays 40
  there is no end, O Foes' Torment ;
This litany of My Display
  is sung by way of instance brief.

Whatever glory, beauty, strength, 41
  from any creature may shine forth,
Springs, be thou sure, from Ray minute
  of My own Splendour, rayed forth there.

But of what use, O Friend, to thee 42
  this multifarious lore of ME ? —
This World entire propped forth in Space
  with merest Soul-Spark, . . . I REMAIN.

---

* Refers to the incidents by which the Pândavas lost their kingdom.

Chapter the Tenth, entitled

AT-ONE-MENT IN THE RAYING-FORTH OF GOD,

ends here.

एकादशोऽध्यायः ॥

अर्जुन उवाच—

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

एवमेतद्यथात्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥

श्रीभगवानुवाच—

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

CHAPTER THE ELEVENTH.

Arjuna said:

THY Love has made Thee speak to me 1
the most sublime of Mysteries,
ALL-SELFHOOD named. By this Thy Word
my glamour now has been dispelled.

Of all Creation's Rise and Doom 2
I have been taught at length by Thee;
And also, Lord of Lotus Eyes,
of Thy unchanging Mastery.

I now feel longing to behold 3
Thy Form of Pow'r, O MAN Supreme,
As sung of in Thy own account
of Thy All-Self, O'erlord of All.

If Thou, O Master, deemest it 4
allowable for me to see,
O Lord of Yóga, give me Sight
to see Thy ageless Form Divine..

The Blessed One spoke:

Behold, O Pārtha, My Shadows, 5
in hundreds and thousands whirled forth,
Of fashion manifold, shining,
of manifold colour and form.

पश्यादित्यान्वसून रुद्रानश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥ ६ ॥

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

संजय उवाच—

एवमुक्त्वा ततो राजन्महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥

अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥

See Âdityas, Vasûs, Rudrās, 6
Maruts as well, and Ashvins twain ;
Uncounted Wonders, ne'er yet seen,
do thou behold, O Bhārata.

Behold to-day the World entire,— 7
what moves, and what moves not—at-One
Here in My Body, Lord of Sleep,
with whate'er else thy heart would see.

But thou canst not perceive My Form 8
with this thy purblind earthly eye,
Thine be such Sight as Gods enjoy :
My Y ó g a of All Lordship see !

Sanjaya continued :

These words no sooner said, O King, 9
than Y ó g a' s mighty Lord, Hari,
Gave Pārtha Vision to behold
His form of Power, unsurpassed,—

With myriad open mouths and eyes, 10
with myriad wonder-sights displayed,
With myriad ornaments divine,
with myriad godly weapons raised,—

With wreaths divine, and garments, decked, 11
with scents divine, and ointments, sweet ;
All-Wonder-wrought, All-Splendour-rayed,
unbounded, facing everywhere.

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥१२॥

तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद्देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

अर्जुन उवाच—

पश्यामि देवांस्तव देव देहे
　सर्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थ-
　मृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

अनेकबाहूदरवक्त्रनेत्रं
　पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
　पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

A sunrise of a thousand suns 12
in sudden awful blaze upris'n
In yonder sky . . . might *shadow* forth
the Splendour of that Master-Soul.

There, knit together into one 13
as Body for the GOD of Gods,
This Change-World whole did Arjun see,
its countless orders all distinct.

At which sight, filled with sudden awe, 14
his frame thrilled through, his hair on end,
Arjun, hands folded, head bowed low,
addressed the Radiant Vision thus :—

Arjuna said :

I see the Gods, O GOD, within Thy Body! 15
All cosmic Orders, in their Hosts, are *there* :
Brahmā, the Lord, upon His Lotus Seated,
The Sages all, and shining Serpent-Pow'rs.

With Arms and Bellies, Mouths and Eyes uncounted, 16
I see Thee on all sides with boundless Form ;
No end of thee, nor middle, nor beginning
Appears, O LORD of All, enshrined in All !

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-
द्दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

अनादिमध्यान्तमनन्तवीर्य-
मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमिदं तवोग्रं
लोकत्रयं प्रव्यथितं महात्मन् ॥ २०॥

With diadem and mace and discus whirling, 17
A Mass of Splendour flaming on all sides,
I see Thee, hard to gaze at from all quarters,
Unmeasured blinding Sun of blazing
Flame!

Thou permanent, ultimate Thing to be 18
known,
Thou Treasure-House where this whole
World safely rests,
Thou guardian unageing of World's change-
less L a w ;
I hail Thee as MAN that eternal a b i d e s !

No source, middle, end of Thee, infinite 19
Pow'r,
With Arms stretching infinite, Eyes Sun
and Moon.
I see Thee, Thy Face kindled Sacrifice-Fire,
Its Glory consuming this whole Universe.

This vast expanse that spreads from earth to 20
heaven
Is full of T H E E alone, all Space is full!
Beholding this Thy awful Wonder-Body,
The three Worlds quake with fear, Almighty
One!

अमी हि त्वां सुरसङ्घा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसङ्घाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसङ्घा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

रूपं महत्ते बहुवक्त्रनेत्रं
महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं
दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम् ॥ २३ ॥

नभःस्पृशं दीप्तमनेकवर्णं
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

Lo! into Thee these hosts of Gods are merging . . . 21
Some halt in fear—and with clasped hands invoke.
" Svasti ! "—Sage and Adépt-choirs, thus intoning,
With vibrant hymns of praise are hymning THEE.

Rudrās and Âdityās, Vasūs and Sādhyās, 22
Vishvās and Ashvins, Maruts, Ushmapās,
Gandhárvās, Yákshās, Asurās and Siddhās,
In awestruck legions stand beholding THEE.

Thy mighty Form of Mouths and Eyes uncounted, 23
Of countless Arms and Thighs and Feet, O Lord,
Of countless Bellies, countless Teeth appalling,
The Worlds, beholding, quake, and so do I !

Stretched high as heaven, rainbow-coloured, dazzling, 24
With Mouths wide open, blazing giant Eyes,—
At sight of Thee my inmost heart is quaking,
No strength is left in me—, no peace, O God !

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म
प्रसीद देवेश जगन्निवास ॥ २५ ॥

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसङ्घैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

At sight of these Thy Mouths with Teeth appalling, 25
As greedy as the ruthless Flames of Time,
I lose all sense of where I am,—drift helpless!
Forbear, O Lord of Gods, World's Refuge Thou!

Behold!—the hundred sons of Dhṛtarāṣhṭra, 26
Whole crowds of earthly kings drawn in their wake,
Bhīṣhma, Dróṇa, the charioteer's son* also,
Together with our own great warrior-chiefs,—

At headlong speed into Thy Mouths are rushing, 27
Into those awful Mouths with cruel Fangs!
Some fail to pass! . . . I see their bodies hanging,
Their heads crushed in the gaps between Thy Teeth!

Just as the countless streams of running water 28
With aim unerring toward the Ocean flow,
Thus vanish all these heroes of the man-world,
Engulfed within Thy dread Flame-cinctured Mouths!

---

* Karna.

यथा प्रदीप्तं ज्वलनं पतङ्गा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

लेलिह्यसे ग्रसमानः समन्ता-
ल्लोकान्समग्रान्वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं
न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

श्रीभगवानुवाच—
कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥ ३२ ॥

As moths into some kindled fire at evening, 29
With swift wing flying, rush and are des-
troyed,—
These people all with headlong speed are hasting
To meet their doom, within Thy Mouths
engulfed!

In all directions licking up men wholesale, 30
Thou swallowest them within Thy flaming
Mouths.
First having filled the whole World with Thy
Splendours,
Thy fierce Rays make it ashes, Oh Vishnu!

Show me Thy SELF, O Lord of *Form* appalling: 31
I worship Thee, O God Supreme,—forbear!
I wish to know Thee, Lord, in Thy Beginning,
For this, Thy Life whirled forth, bewilders me!

The Blessed One spoke.
The World-Wrecker TIME am I—full-ripened 32
now,
Hurled forth to snatch up this whole crowd
from thy World:
Without thy help e'en, they will all soon
have lived,
These warriors in both hostile armies
arrayed.

तस्मात्त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथाऽन्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठाः
युद्ध्यस्व जेतासि रणे सपत्नान् ॥ ३४ ॥

संजय उवाच—
एतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाह कृष्णं
सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

अर्जुन उवाच—
स्थाने हृषीकेश तव प्रकीर्त्या
जगत्प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसङ्घाः ॥ ३६ ॥

Therefore do thou rise and gain fame for thyself : 33
Thy foes conquered, Kingship is thine to enjoy.
Indeed, they are all slain by ME in advance:
Left-handed One, be thou the Tool in My Hand !

Great Bhīṣhma, and Dróṇa, Jayadratha too, 34
With Karṇa and many more heroes in war,
All slain by ME, do thou slay after, unawed—
To arms ! . . In this War thou shalt conquer thy foes !

Sanjaya said :

Having heard these words uttered by Keshava, [35
Arjuna the crowned chieftain, all trembling still,
As a suppliant bowing with folded hands,
Stammering with awe, prostrate, to Kṛṣhṇa spoke :—

Arjuna said :

No wonder that a cosmic Chant of Praise to THEE, 36
O Sense-Lord, sets the Worlds aglow with Joy!
The Demons scatter, terror-struck, and melt in Space,
While all the hosts of Perfect Ones adore !

कस्माच्च ते न नमेरन्महात्मन
　　गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
　　त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

त्वमादिदेव: पुरुष: पुराण-
　　स्त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
　　त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

वायुर्यमोऽग्निर्वरुण: शशाङ्क:
　　प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्व:
　　पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

नम: पुरस्तादथ पृष्ठतस्ते
　　नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं
　　सर्वं समाप्नोषि ततोऽसि सर्व: ॥ ४० ॥

Almighty! What else can they do but worship THEE, 37
Thou greater O n e than Brahmā, Primal Maker!
Infinite Lord of Gods, World's final Resting Place,
Eternal Thou! Aught, Naught! Past *both* Transcendent!

Thou Primal God, Only MAN, Ancient of Days; [38
Thou Treasure-House where all these Worlds go to rest;
Thou Knower and Known, *both* in ONE, Final Home;
This All is informed by Thee, Infinite FORM!

Thou Air-God, Death-God, Flame-God, Sea-God, Moon-God! 39
All creatures' Father THOU, yea, Father's FATHER!
Hail, hail to THEE a thousand times in worship! . . .
Once more, forever hail to THEE! All hail! . . .

All hail to THEE in front! All hail behind to THEE! . . . 40
All hail to THEE on all sides, O Thou ALL!
Immeasurable Strength and boundless Power THOU! . . .
Alone Thou roundest All, and thus art ALL!

सखेति मत्वा प्रसभं यदुक्तं
हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं
मया प्रमादात्प्रणयेन वापि ॥ ४१ ॥

यच्चावहासार्थमसत्कृतोऽसि
विहारशय्यासनभोजनेषु ।
एकोऽथ वाप्यच्युत तत्समक्षं
तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

पिताऽसि लोकस्य चराचरस्य
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

Deeming Thee but my Friend, with voice importunate, 41
Oft have I called out, "Ho Kṛshṇa! Comrade!
Ho Yādava!" . . . not suspecting this Thy Greatness,
In foolish play, or merely out of love,—

And many a time in jest hast Thou been slighted, 42
At leisure-hour, lying down, sitting, at meals,
Alone with me, O Lord . . . or, worse, in company!
For this I crave Thy Pardon, Boundless One!

FATHER of creatures moving and unmoving, 43
Of all Thou more than Teacher,—worshipful!
There is none like Thee,—how then any better—
In these three Worlds, O Glory past compare

Hence, prostrate before Thee, my body bowed low, 44
I beg Thee forbear, O Lord adorable!
As father with son, or as comrade with friend, . . .
As Lover with Beloved, O GOD, put up with me

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा
भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं
प्रसीद देवेश जगन्निवास ॥ ४५ ॥

किरीटिनं गदिनं चक्रहस्त-
मिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन
सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

श्रीभगवानुवाच—
मया प्रसन्नेन तवार्जुनेदं
रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं
यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

न वेदयज्ञाध्ययनैर्न दानै-
र्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके
द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

All thrilling with the Sight of Things unseen before, 45
My mind as yet with fear is troubled sore.
Once more, O GOD, put on that homely Form of Thine,
Have pity, LORD of Gods, World's Refuge THOU !

With crown and mace and whirling discus held aloft, 46
I wish to see Thee, LORD, as every day . . .
Once more in that familiar four-armed Form of Thine,
Appear, O Thousand-Armed, All-Bodied GOD !

The Blessed One spoke :
By My Grace, O Friend, this highest Form of Mine 47
Through My Yóga-Power has been shown to thee,—
Glory-wrought, cosmic, infinite, primeval,
Which as yet I have displayed to none but thee.

Not by Védas, sacrifices, sacred reading, 48
Gifts, nor works of merit nor fierce penance,
Am I to be thus seen in this humanity:
Foremost of Kurus, thou alone canst see.

मा ते व्यथा मा च विमूढभावो
　　दृष्ट्वा रूपं घोरमीदृङ्ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं
　　तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

संजय उवाच—
इत्यर्जुनं वासुदेवस्तथोक्त्वा
　　स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं
　　भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

अर्जुन उवाच—
दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

श्रीभगवानुवाच—
सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

Be not upset, and may thy glamour vanish 49
After seeing this My awful Terror-Form.
Passed safe through Fear, content in mind,
once more now
Behold this long familiar Form of Mine.

Sanjaya said :
Then Kṛṣhṇa, having said these words to Arjun, [50
Let him perceive His Person, as before ;
His gentle, lovely Form resumed, the Master
Allowed His frightened Friend to breathe again.

Arjuna said :
Once more seeing, Janārdana, 51
this gentle human Form of Thine,
I have regained my composure
and have become myself again.

The Blessed One spoke :
Hard to behold is this My Form 52
which thou in Vision hast beheld.
The very Gods forever yearn
to see that Form, O Arjuna.

Not by Védas, nor penances, 53
nor charities, nor sacrifice
Am I to be seen in the way
that thou, O dearest friend, hast seen.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

इति विश्वरूपदर्शनयोगो नाम
एकादशोऽध्यायः ॥



But by whole-hearted self-surrender 54
My Devotee can ever thus
See ME, and know ME as I am,
and merge in ME, Parantapa.

He that works for ME, strives for ME, 55
unasking gives himself to ME,—
That guileless Friend of all that lives
soon comes to ME, O Pāṇḍava.

Chapter the Eleventh, entitled
AT-ONE-MENT THROUGH THE VISION OF THE COSMIC BODY,
ends here.

द्वादशोऽध्यायः ॥

अर्जुन उवाच—

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

श्रीभगवानुवाच—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

CHAPTER THE TWELFTH.

Arjuna said:

WHICH of At-One-ment know the most, 1
  they who thus in all Form greet THEE,
Thy Lovers, e'er at-One,—or they
  that seek th' Eternal UNDEFINED?

The Blessed One replied:

They who, their minds infused in ME, 2
  adore, fore'er at-One in ME,
With Faith supreme endowed,—I deem
  these are the most at-One of all.

Yet they who worship th' Absolute, 3
  unnameable, unmanifest,
Pervading all, unthinkable,
  fixed e'er past change, immoveable,—

Their senses held in full control, 4
  their Will in Sameness poised all round,
Their Joy the good of all that lives,
  naught save MYSELF can They become.

But greater is the strain for them 5
  whose minds are bent on th' Absolute,
Yea, such a Goal is hard indeed
  for yet embodied man to reach.

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥ ९ ॥

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥ १० ॥

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

While they who, bent on ME alone, 6
renouncing all their deeds in ME,
And contemplating ME with mind
At-One in ME alone, adore,—

For these, whose hearts are merged in ME, 7
Redeemer do I soon become,
And raise them from the bitter waves
of this creation ruled by Death.

Keep thy mind fixed on ME alone, 8
let thy Will sink in ME alone:
Thou shalt abide in ME alone
hereafter,— this is utter sure.

But if thou canst not concentrate 9
with steady mind on ME alone,
Then seek to reach ME by the Path
of Effort, constant, weariless.

If precluded from such effort, 10
yearn thou to work for Love of ME.
Doing deeds for My Sake only
thou'lt grow into the Perfect Man.

If this in turn be not for thee, 11
then, merging thy whole Self in ME,
Act, leaving all results to ME,
Self-mastery thy only prize.

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागस्त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १३ ॥

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥१६॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥१७॥

For Knowledge transcends [mere] Effort, 12
  and [deeper] Pond'ring, [mere] Knowledge,
And selfless Action, [mere] Pond'ring,—
  selfless Action ushers in PEACE.

¶ Hating none in all creation, 13
  Friend of all, full of compassion,
Rid of 'I' and 'mine', forgiving,
  poised alike in pain and pleasure,—

Perpetually content, at-One, 14
  of steady purpose, Self-controlled,
His mind and Will intent on ME,
  My Devotee is dear to ME.

The Man from whom the world shrinks not, 15
  who from the world in turn shrinks not,
In whom joy, anger, fear, no more
  run riot,— He is dear to ME.

Without ambition, skilful, pure, 16
  at rest from worry, unconcerned,
Detached from all he undertakes,
  My Devotee is dear to ME.

Who exults not and laments not, 17
  who desires not and hates not,
'Good luck' and 'ill' renounced alike—
  yet full of Love—is dear to ME.

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्दधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

इति भक्तियोगो नाम
द्वादशोऽध्यायः ॥



Equally fair to friend and foe, 18
equally poised in fame and shame,
Equally pleased with heat and cold
and joy and pain, impersonal,—

Praise, blame, in equal silence faced, 19
pleased come what may, without a 'home',
The man of Faith that wavers not,—
and full of Love—is dear to ME.

But they who for the Nectar yearn 20
of deathless Cosmic Law, here taught,—
Faith-whole, requiring naught save ME,
past measure dear are they to ME.

Chapter the Twelfth, entitled

AT-ONE-MENT IN DEVOTION,

ends here.

त्रयोदशोऽध्यायः ॥

अर्जुन उवाच—

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥

श्रीभगवानुवाच—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ३ ॥

CHAPTER THE THIRTEENTH.

Arjuna said:

OF Nature and [the Subject,] MAN,—
or [Object-] Field and [SELF,] Field-Know'r,—
Of Knowledge and What should be known,
I fain would hear Thee speak, O Lord.*

The Blessed One said:

The 'Field', O Kuntī's son, is but — 1
another term for this thy Form.†
The Being who [within] surveys
is called Field-Know'r by them that know.

Know ME besides, O Bhārata, — 2
as Arch-Field-Know'r in every 'Field'.
Who both Field-Knower Knows, and Field,
has Knowledge true, thus I believe.

¶ What this 'Field' is, what it is like, — 3
how modified, and whence it is;
Besides, what HE is, what His Pow'r,—
hear thou from ME in outline brief:

---

*This stanza may be regarded as an interpolation (Cf. VIII, 1, 2). It is usually not numbered with the rest. † In every sense, gross and subtle (xiii, 5, 6)

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिः सुनिश्चितैः ॥ ४ ॥

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ५ ॥

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ६ ॥

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ७ ॥

इन्द्रियार्थेषु वैराग्यमनहंकार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ८ ॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ ९ ॥

(For seers have sung in many ways, 4
in several metres, all distinct,
and couched in Brahma-Sūtra words,
of faultless logic, well thought-out,—

The cosmic 'Creatures'* 'I-hood', Will, 5
the Base Unmanifest of all,
The Senses ten, and Mind, the one,
and fivefold Object-Pasture too,)—

Desire, aversion, pleasure, pain, 6
the body-bundle, Mind and Will,
Such, in its chiefest aspects, is
thy 'Field,' in brief described for thee.

'Modesty and simple candour, 7
harmlessness, patience, uprightness;
Sitting at the feet of Teachers,
purity, firmness, Self-control;

True dispassion for sense-objects, 8
yea, selflessness *in mind* as well,
Clear perception of the evil
of birth, death, age, disease and pain;

Detachment, freedom from excess 9
of care for son, or wife, or home,
And constant equipoise of mind,
whatever hap of fair or foul;

* the Elements, Ether, Air, Fire, Water, Earth (*mahâ bhûtâni.*)

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ १० ॥

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ ११ ॥

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १२ ॥

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १३ ॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १५ ॥

For ME, through Union 'other'-less, 10
a Love that wanders not elsewhere ;
Resort to lonely spots, for lack
of solace in the 'world' of men ;

A constant hold on SELFHOOD true, 11
direct Intuition of the Truth
That others talk of : *this* I call
Knowledge—all else is ignorance.

"The ONE worth knowing I'll declare, 12
by *knowing* Whom Man deathless grows,
Transcendent BRAHM that ne'er began,
that none can voice by 'yea' or 'nay'.

Everywhere THAT has Hands and Feet, 13
everywhere Eyes and Heads and Mouths,
Everywhere in the World THAT hears,
rounding All, THAT abides unchanged.

In all sense-pow'r That LIGHT shines through, 14
from all sense-shackles utter-free,
Detached from all, yet Prop of All,
past moods, tho' sensing every mood.

Within all creatures and without, 15
past motion, moving everywhere,
Subtle past grasp of sense or mind,
far-distant, though so *near*, is THAT.

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६ ॥

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥ १७ ॥

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १९ ॥

कार्यकरणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २१ ॥

Within all selves unbroken SELF, 16
  yet shrined in each as if apart,—
As All-Sustainer be THAT known,
  All-Maker, All-Devourer too.

As LIGHT of lights is THAT proclaimed, 17
  beyond the Darkness shining, fixed ;
Knowledge, its Object, 'Path' between
  in ONE,—THAT rules in every Heart.

Thus have the 'Field', and Knowledge too, 18
  and THAT Which should be known, been sketched
In outline brief,—My Devotee,
  thus *knowing*, comes to My Estate.

* Know that Nature and [real] MAN 19
  are both alike beginningless,
And that modifications all,
  and creature-moods, from Nature spring.

For the rise of effect and cause, 20
  Nature is held responsible,
While MAN is held responsible
  for the sensing of joy and pain.

MAN, coupled with Nature, enjoys 21
  the creature-moods that spring from Her.
Identification with these
  for HIM breeds good and evil 'births.'

**guṇa* ,qualities.

उपद्रष्टानुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन्पुरुषः परः ॥ २२ ॥

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३ ॥

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥ २४ ॥

अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २५ ॥

यावत्संजायते किंचित्सत्त्वं स्थावरजङ्गमम् ।
क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥ २६ ॥

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७ ॥

Overseer and Allower, 22
Upholder, Enjoyer, High Lord
And SELF transcendent,—thus is styled
'in' this His Form the MAN BEYOND.

Whoso thus knows MAN, and Nature 23
together with Her Creature-Moods,
Though in every manner *living*,
that Man is never 'born' again.

¶ Some perceive, in Meditation, 24
SELF by Self within themselves ;
Others come by Sānkhya-Yóga,
by Karma-Yóga others yet.

Some again, such Wisdom lacking, 25
adore, from others having heard.
These souls, on truth revealed intent,
shall also safely cross o'er Death.

¶ Whate'er thing enters creature-life 26
in motionless or moving realms,
Rest thou assured, from coupling springs
'twixt FIELD-KNOW'R [SELF] and Object-Field.

¶ The SAME within all creatures' Hearts, 27
their ever-standing LORD Supreme,
'Mid all destruction undestroyed,—
whoso thus sees, he *sees* indeed.

समं पश्यन हि सर्वत्र समवस्थितमीश्वरम ।
न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम ॥२८॥

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति ॥ २९ ॥

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥

अनादित्वान्निर्गुणत्वात्परमात्माऽयमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥ ३२ ॥

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३३ ॥

For, seeing on all sides the SAME 28
O'erlord of All, that stands for aye,
He gives up slaying SELF by self
and thenceforth treads the Path Supreme.

And He that sees on every side 29
all actions by His Nature done,
And His own SELF at utter Rest,
His Seeing is true SIGHT indeed.

When He sees all this motley show 30
inherent in the ONE alone,
And from that ONE alone spread forth,
He reaches BRAHMA then and there.

Beginningless, attributeless, 31
that SELF Supreme, that changes not,
Though 'incarnate', O Bhārata,
performs no act and reaps no stain.

As all-pervading Space remains 32
for very subtleness unstained,
So, present in His Form throughout,
the SELF of Man incurs no stain.

Just as the one Sun sheds His light 33
o'er this whole World, O Bhārata,
So does the One FIELD-KNOWER, MAN,
beam forth upon His total 'Field'.

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३४ ॥

इति क्षेत्रक्षेत्रज्ञविभागयोगो नाम
त्रयोदशोऽध्यायः ॥



They who with Wisdom-Eye thus see 34
what lies 'twixt 'Field' and KNOW'R of
'Field',
And how from creature-Nature SELF
is f r e e,— they reach the Final Goal.

Chapter the Thirteenth, entitled

AT-ONE-MENT THROUGH PERCEPTION OF FIELD AND FIELD-KNOWER,

ends here.



चतुर्दशोऽध्यायः ॥

श्रीभगवानुवाच—

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

मम योनिर्महद्ब्रह्म तस्मिन गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

CHAPTER THE FOURTEENTH.

The Blessed One said :

I SHALL once more the GNOSIS tell, 1
of every Science Goal Supreme,
Which having *known*, the Sages all
passed 'hence', and reached the Perfect State.

Once in this GNOSIS refuged safe, 2
Their Lives throughout attuned to Mine,
They are not 'born' at Æon's Dawn
nor by World's Doom are They disturbed.

V a s t B r a h m* to ME is but a Womb 3
in which I shed the Cosmic Seed.
The life of every thing create
arises thence, O Bhārata.

And in all wombs, O Kuntī's son, 4
whatever bodies are conceived,
This B r a h m a V a s t their true Womb is,
their Seed-bestowing FATHER, I.

---

* The Unmanifest Root of things of viii, 17-19: simply another name for *prakṛti* or Nature (See xiii, and further.)

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥ ५ ॥

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।
सुखसंगेन बध्नाति ज्ञानसंगेन चानघ ॥ ६ ॥

रजो रागात्मकं विद्धि तृष्णाऽऽसंगसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसंगेन देहिनम् ॥ ७ ॥

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥ ८ ॥

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥ ९ ॥

Sattva, *Rajas*, *Tamas*,*—such are 5
the Moods which Nature e'er displays.
Within the body they bind fast
the changeless SELF enshrined therein.

Of these, *Sattva*, devoid of stain, 6
illuminative, healthy Mood,
Binds Man through love of happiness
and love of knowledge, Sinless One.

Rajas, know thou, consists of stain, 7
from union with desire brought forth.
Through love of action, Pṛthā's son,
it binds the Man enshrined in form.

Tamas, dark brood of Ignorance, 8
befogs all souls that body wear,
And binds the Man through link set up
with heedlessness and sloth and sleep.

Sattva binds Man to happiness, 9
Rajas to act, O Pṛthā's son,
While *Tamas*, clouding consciousness,
links up the Man with senselessness.

---

*Purity, Stain, Darkness. For the sake of clearness, we have generally used the Sk. terms, with the derived adjectives *sáttvic*, *râjasic*, *tâmasic*. See also xvii ; and xviii, 19-40.

रजस्तमश्चाभिभूय सत्वं भवति भारत ।
रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्वमित्युत ॥ ११ ॥

लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान प्रतिपद्यते ॥ १४ ॥

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥

¶ Whichever Mood preponderates 10
above the two remaining ones,
Is thus set free to operate
within the creature, Bhārata.*

When of this body all the gates 11
are lit up by the rising sun
Of Knowledge, then may'st thou be sure
that *Sattva* has the upper hand.

Greed, enterprise and going forth, 12
yearning and restless discontent
are signs of the ascendancy
of *Rajas*, best of Bharatas.

Lack of knowledge and enterprise, 13
heedlessness and inert stupor,
O best of Kurus thou, arise
when *Tamas* rules supreme in man.

If from this body man fares forth 14
while *sāttvic* Mood preponderates,
He rises to those stainless Worlds
where they who know the Highest, dwell.

In *Rajas* dying, he is born 15
'mong people fast to actions bound,
While, passing forth in darkest Mood,
he goes to birth in senseless wombs.

**Lit.* '*sattva*, preponderating over *R* and *T*, becomes manifest ; likewise *R* over *S* and *T*, *T* over *S* and *R*.'

कर्मणः सुकृतस्याहुः सात्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥

सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तस्था अधो गच्छन्ति तामसाः ॥ १८ ॥

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९ ॥

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥ २० ॥

अर्जुन उवाच—

कैर्लिङ्गैस्त्रीन गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतांस्त्रीन गुणानतिवर्तते ॥ २१ ॥

Of a good action it is said 16
the 'fruit' is *sāttvic*, void of stain;
While *Rajas* yields as fruit grim pain,
and *Tamas*, sheer unconsciousness.

From *Sattva* rises knowledge bright, 17
from *Rajas*, greed of gain is born;
From *Tamas*, stupor, heedlessness,
and even loss of consciousness.

The *sāttvic* upwards wend their way, 18
the *rājasic* remain between.
The *Tāmasic*, caught in the trend
of Nature's nether Mood, sink down.

¶ When He that *sees* at last perceives 19
no agent save these Nature-Moods,
And knows the ONE beneath them all,
to My condition He attains.

The Form-enshrined who goes beyond 20
these three co-partners of all Form,
From woes of birth, death, age, set free,
quaffs here the cup of deathless Life.

Arjuna said:

What are, O Lord, the marks of Him 21
who has transcended these three Moods?
What His behaviour? How comes He
to raise Himself above these three.

श्रीभगवानुवाच--

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुतिः ॥ २४ ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतः स उच्यते ॥ २५ ॥

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान्समतीत्यैतान्ब्रह्मभूयाय कल्पते ॥ २६ ॥

The Blessed One replied :

Illumination, act-impulse, 22
yea, even darkness,—none of these
Does He dislike when cast o'er HIM,
or long for when it goes away.

Who dwells as Witness unconcerned 23
whom Creature-Moods no more can sway,
Aloof in Poise, unmoved by aught,
since " 't is but Nature's Moods that play;" —

The SAME in pain and joy, SELF-based ; 24
clod, nugget, stone, the SAME to him ;
To things or loved or unloved, *fair* ;
poised, blame as lief as praise to Him ;—

With equal heart in fame and shame, 25
with equal mind to friend and foe,
Detached from all He undertakes,—
"*Past Moods Arisen*," He is called.

And whoso gladly bears My Yoke 26
of partless Love, that knows none *else*,
Past these three Moods arising, free,
is fatally transformed to BRAHM.

ब्रह्मणो हि प्रतिष्ठाहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

इति गुणत्रयविभागयोगो नाम
चतुर्दशोऽध्यायः ॥



For in My Heart is BRAHMA shrined, 27
the Deathless and Unchanging ONE ;
There, too, Eternal Right, and JOY
that knows no cause outside Itself.

Chapter the Fourteenth, entitled

AT-ONE-MENT BY DISJUNCTION FROM THE THREE MOODS,

ends here.

पञ्चदशोऽध्यायः ॥

श्रीभगवानुवाच--

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसंततानि
कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूल-
मसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

ततः पदं तत्परिमार्गितव्यं
यस्मिन् गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

CHAPTER THE FIFTEENTH.

The Blessed One spoke on:

ROOT up, with branches downward spread, 1
this changeless World-Tree stands, they say;
Its leaves, the myriad Rhythms [of Life,]—
whoso knows *this* is Véda-Know'r.

Both upwards and downwards its branches 2
spread out,
By Nature's Moods fed, sprouting sense-objects
forth;
While other roots, feeling their way down to
Earth,
Are made fast to action in Man's World out here.

Not *thus* is its Form to be seen from this world 3
Its End, its Beginning, its Main-Root are hid.
These overgrown nether-roots, clinging below,
With sword of unswerving detachment once cut,—

Then at last is the P a t h to be trodden, 4
which leads
To that State, which attained, one 'returns'
not again.
"Yea, I, too, make My Way to that Primeval MAN
Out of Whom the Great Forthstreaming
streamed forth of yore."

निर्मानमोहा जितसङ्गदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञै-
र्गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

Past error and pride, viscous mind-stains washed out, 5
At-One with ALL-SELF, all heart's longings turned back,
Set free from all 'pairs' such as pleasure and pain,
They come, glamour-proof, to that STATE beyond change.

That STATE to light it needs no sun; 6
no moon shines there, nor fire burns.
Once they've come *there*, they ne'er 'return'.
That is My HOME beyond this All.

¶A Ray of ME in Life-Sphere [pure,]* 7
transformed to deathless Life-Spark there,
Draws round it mind, and senses five,
of [outer] Nature denizens.

Whene'er this Lord a form invades, 8
whene'er He wings His flight therefrom,
He grasps and carries these with Him,
as Wind wafts scents from where they lurk.

Well-masked in hearing, sight and touch, 9
well-masked in taste and smell-sense too,
Yea, masked in *mind*, He sallies forth
in pursuit of what makes Him feel.

* The 'underlying Nature' (*parā prakṛti*) of vii, 5, 6.

उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।

Or taking flight, or perched within, 10
  or revelling, one with Nature's Moods,
World-glamour's victims see Him not:
  the Wisdom-Eyed* perceive Him well.

Yógīs as well, who strive amain, 11
  see Him enshrined within themselves;
While they whose Will† is not yet born,
  strive as they may, perceive Him not.

¶The light that, streaming from the Sun, 12
  lights up this Solar World entire,
What shines in moon, and what in fire,
  that light is of My Light, know thou.

I, filling this whole Earth, support 13
  all creatrues by My Vital Pow'r.
Transmuted into juicy sap,
  't is I that nourish every plant.

Into digestive fire transformed, 14
  within all living bodies lodged,
With 'on-breath' and with 'off-breath' yoked,
  't is I, digest the fourfold food.

And in the hearts of all I dwell, deep-seated. 15
  From ME retention, assent and rejection.

---

* They in whom *buddhi* is fully developed (ii, 11, 13, 16 etc., 39, 46, 69.) † again *buddhi*, in its other aspect (see *Gospel of Life*).

वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः १७ ॥

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

'T is I the ONE THING aimed at in all Scriptures :
Both Know'r and Ender of all 'Scripture', I.

¶Man forms two 'men' in [twofold] world,* 16
the waning and th' unwaning One.
The waning holds all elements‡ ;
'Rock-Seated' is th' Unwaning called.

But truest MAN is other yet,— 17
proclaimed as SELF Supreme is HE,—
Who, through this Triple World infused,
unchanging Lord, upholds it all.

Since I transcend the 'man' that wanes, 18
and AM beyond th' Unwaning, too,
Therefore the World and Scripture both
give ME the Name of MAN SUPREME.

Whoso, all glamour shaken off, 19
perceives ME thus as MAN SUPREME,—
All-Knower He,— e'er worships ME
with His whole Being, Bhārata.

---

* i. e. the 'Life-World' (XV,7) and the 'world of change' (*jagat*). The latter in turn is twofold, gross and subtle; and thus we have the 'Triple World' of the next verse.
‡or 'all creatures'. All this has a double sense, individual *and* cosmic.

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
एतद्बुद्ध्वा बुद्धिमान स्यात् कृतकृत्यश्च भारत ॥ २० ॥

इति **पुरुषोत्तमयोगो** नाम
पञ्चदशोऽध्यायः ॥



Thus is this Teaching, most arcane, 20
revealed by ME, O Sinless One.
Illumined, He that understands :
what He came here to do, is *done*.

Chapter the Fifteenth, entitled

AT-ONE-MENT IN THE MAN SUPREME.

ends here.

षोडशोऽध्यायः ॥

श्रीभगवानुवाच—

अभयं सत्त्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति संपदं दैवीमभिजातस्य भारत ॥ ३ ॥

दम्भो दर्पोऽतिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥ ४ ॥

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

CHAPTER THE SIXTEENTH.

The Blessed One spoke on :

HEART'S purity, all fear cast out, 1
a steadfast Quest of Mystic Truth,
Gift, sacrifice and Self-control,
uprightness, penance, sacred lore,

Truth, harmlessness, and temper sweet, 2
detachment, hate of slander, peace,
Compassion for all lives, lust dead,
steadfastness, meekness, modesty,

Clean living, valour, patience, Will, 3
a guileless heart, and no conceit,*—
O Bhārata, belong to him
who comes to birth with gifts divine.

'Hypocrisy, pride, arrogance, 4
wrath, cruelty and ignorance,
Belong, O Friend, to him who comes
to birth with 'gifts' demoniac.

The gifts divine, 't is held, prepare 5
for Freedom: the others faster bind.
Grieve not, for surely thou hast been,
O Pārtha, born with gifts divine.

---

* *Sci.* of one's virtues.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम ॥ ८ ॥

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वाऽसद्ग्राहान प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

¶In this world two 'creations' strive :— 6
angelic hosts and hellish pow'rs.
The former have been told at length :
of the other kind now hear me speak.

Whence man springs forth, where he returns, 7
demoniac people never know ;
Nor cleanliness, nor decency
nor truth is to be found in them.

"A truthless, baseless, godless *thing*, 8
such is the world," these people say,
"Of coupled contraries brought forth,
the child of cosmic lust—what else ?"

This view their base, cut off from SELF, 9
their Soul* an undeveloped germ,
These men of gruesome deeds are born
as foes on world-destruction bent.

In form of quenchless longing† sheathed, 10
at-one with fraud, conceit and lust,
Through glamour grasping lies for truth,
they strive, upheld by vows impure.

Engrossed with boundless plans, stretched far 11
ahead . . . but soon cut short by death,
Aspiring but to sate desire,
"That is the main thing", they are sure.

---

* *buddhi*, the Spiritual Soul.
† The 'desire-body.'

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥ १४ ॥

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्ये इत्यज्ञानविमोहिताः ॥ १५ ॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

आत्मसंभाविताः स्तब्धा धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

Fast tethered by a hundred thongs 12
of hope, by lust and wrath enslaved,
They strive to glut their heartless greed,
amassing wealth by lawless means.

"See what I have to-day secured! 13
Hear what I've set my mind on next!
Already so much wealth is mine;
so much more shall some day be mine.

"This rival has been slain by me, . . . 14
those others soon will share his fate.
A king am I—I please myself,
I am successful, happy, strong!

"Well-born am I, and wealthy too,— 15
who else is there to match with me?
I'll sacrifice, give gifts, rejoice!"
By nescience thus in glamour held,

Their minds awhirl with countless thoughts, 16
'neath World-Illusion's net caught fast,
By sensual pleasures held in thrall,
they fall into a hell impure.

Puffed up with self-praise, obstinate, 17
to money, pride, excitement, vowed,
They sacrifice in naught but *name*,
for show, in scorn of Ancient Law.

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

तानहं द्विषतः क्रूरान्संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥२३॥

At-one with selfishness, brute force, 18
and arrogance and lust and wrath,
In other forms, as in their own,
these evil-minded men hate ME.

These haters, evil, pitiless, 19
most vile of men in all My worlds,
I constantly hurl back again
to birth in other godless wombs.

Thus in surroundings godless born, 20
life after life in stupor whelmed,
Unless e'en *they* somehow find ME,
the worst of fates is theirs at last.

Threefold the gate of that dread hell 21
in which the lost soul is destroyed:
Lust, anger, and the greed of gain.
Therefore let man avoid these three.

Kauntéya, from this triple Gate 22
of Darkness making his escape,
Man first does what is best for him;
and, after, seeks the Final Goal.

¶ Who, scorning word of Holy Writ, 23
will live as selfish fancy bids,
Secures nor true success, nor joy,
still less the final Goal of MAN.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

इति दैवासुरसंपद्विभागयोगो नाम
षोडशोऽध्यायः ॥



Let Scripture, then, decide for thee 24
what should be done or left undone.
What Holy Writ ordains once known,
do thou engage in action here.

Chapter the Sixteenth, entitled,

THE GODLY AND DEMONIAC QUALITIES,.

ends here.

सप्तदशोऽध्यायः ॥

अर्जुन उवाच—

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

श्रीभगवानुवाच—

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
प्रेतान्भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहंकारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

CHAPTER THE SEVENTEENTH.

Arjuna said :

THEY who, discarding Scripture-Law, 1
with heart of faith make sacrifice,—
What is their state, O Kṛṣhṇa, say,
pure *Sattva*, *Rajas*, *Tamas* dark?

The Blessed One replied :

Threefold in kind is such a faith 2
in man incarnate, nature-sprung :
Pure, *Rajas*-stained, and *tāmasic*—
lend ear while I descant thereon.

The faith of every man depends 3
on what he feels himself to be.
Faith-wrought is man, O Bhārata,—
whate'er his faith, the same is he.

The *sāttvic* worship Powers Bright, 4
the *Rajas*-tainted, fiends and jinns,
While earth-bound ghosts and ghoulish hosts
are 'gods' to suit the *tāmasic*.

The men who take to penance dire 5
which Scripture never did ordain,
By strength of lust and passion spurred,
at-one with selfishness and pride,

कर्षयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्ध्यासुरनिश्चयान् ॥ ६ ॥

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

आयुःसत्त्वबलारोग्य-
सुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या
आहाराः सात्त्विकप्रियाः ॥ ८ ॥

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

Tormenting in their senselessness 6
the host of 'lives' within their frame,
And ME, in body's core enshrined,—
ungodly their resolve, know thou.

¶The food, in turn, preferred by each 7
is in its nature triple too ;
Likewise gift, penance, sacrifice,
To this division listen now.

Such foods as foster length of days, 8
pure life, sane pleasure, gladness, health,
Sustaining, cooling, savoury,
delightful,—these the *sāttvic* love.

All bitter, salty, heating, sour, 9
astringent, pungent, burning foods,
That bring [at end] pain, sickness, grief,—
the slaves of *Rajas* crave for these.

Things stale, of flavour long-since fled, 10
food 'high', or 'to a cinder' done,
And leavings,—yea, polluted food,—
a *tāmasic* taste welcomes these.

¶The Law-abiding Sacrifice 11
of men who covet no reward,
Mind-whole in World's Truth,—"Sacrifice
is due,"—is *sāttvic* Sacrifice.

अभिसंधाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

विधिहीनमसृष्टान्नं मन्त्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

श्रद्धया परया तप्तं तपस्तत् त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

But that which aims at some reward, 12
or has no motive save display,—
O best of Bharatas, be sure,
that rite of *Rajas* bears the stamp.

The lawless sacrifice, that's stripped 13
of food-dole, sacred chant and gift,
And stripped of faith as well,—O Friend,
is rightly labelled '*tāmasic*'.

Gods, teachers, twice-born men, the wise— 14
homage to these ; life straight and clean ;
Continence, harmlessness as well :—
the *body's* penance these are called.

Such speech as may no passion stir, 15
speech true, with loving counsel fraught ;
The reading, too, of holy Books,—
of *speech* this is fit penance deemed.

Sweet peace and loveliness of mind, 16
restraint of tongue and thought-control,
Heart's purity,—these are, O Friend,
[by sages] *mental* penance called.

This triple penance, if performed 17
by men with utter Faith endowed,
At-One, expecting naught for self,—
as *sāttvic Penance* is proclaimed.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

मूढग्राहेणात्मनो यत् पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥२०॥

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥ २१ ॥

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥

All 'penance' done for show, for sake 18
of welcome, honor, worship sought,—
Is 'here' alone, unsound, short-lived,
and hence entitled '*rājasic*'.

Penance, of aberration sprung, 19
which takes self-torture as its means ;
And pain, to crush another borne,—
such 'penance' is called *tāmasic*.

A gift to who cannot return, 20
and yet deserves,—in time and place,
With thought "T'is due" for motive pow'r,
goes by the name of *sāttvic* Gift.

But that which calls for due return, 21
or has for aim some gain to self,
Or rids of troublesome requests,—
as '*râjasic*' that gift is known.

Gifts out of time and place, on such 22
as are not fit, [by fools] bestowed,—
Without good grace, or with contempt,
gifts '*tāmasic*' are these declared.

¶'OM TAT SAT'—This is handed down 23
as triple Word denoting BRAHM.
Brāhmaṇas, Vedas, sacred Rites
by This were all ordained of yore.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥२५॥

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

इति श्रद्धात्रयविभागयोगो नाम
सप्तदशोऽध्यायः ॥

Therefore while uttering 'OM' all deeds 24
of penance, sacrifice and gift—
Ordained by Scripture—at all times
are done by them that teach of BRAHM.

While uttering 'TAT', all gain forsworn, 25
penance, and sacrificial deeds,
And various deeds of pious gift,
are done by them that Freedom crave.

For what is true and what is good, 26
the one word 'SAT' if fitly used;
This syllable applies as well,
O Pārtha, to a worthy deed.

A steadfast life of Sacrifice 27
and Gift, and Penance, too, is 'SAT';
And every deed with such an aim
is also fitly labelled 'SAT'.

All sacrifice, gift, penance—yea,
whatever deed, with Faith left out,
That deed, O, Friend, is called '*asat*':
it IS NOT, either 'there' or 'here'.

Chapter the Seventeenth, entitled

THE DISTINCTION OF THE THREE KINDS OF FAITH ETC.,

ends here.

अष्टादशोऽध्यायः ॥

अर्जुन उवाच—

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक्केशिनिषूदन ॥ १ ॥

श्रीभगवानुवाच—

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

निश्चयं श‍ृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥ ४ ॥

CHAPTER THE EIGHTEENTH.

Arjuna said :

FAIN would I, Long-Armed MASTER mine, 1
about '*sannyāsa*' know the truth,
Of '*tyāga*' too, O Lord of Sense—
considered as two things apart*.

The Blessed One spoke :

To cease *from* deeds desire-stained 2
by thinkers is '*sannyāsa*' called ;
While clear-eyed Men by '*tyāga*' mean
renouncing gain *in* all one's deeds.

One class of subtle minds suggests 3
that *action*, as impure, be shunned,
While others say : 'Let none shun deeds
of Penance, Gift and Sacrifice.'

Now hear My settled Views about 4
this '*tyāga*'§, best of Bharatas.
Tyāga, thou tiger among men,
as being of three kinds is sung.

---

* The Master's *own* reply, in verses 4-12, absolutely overlooks this clause, and takes *sannyāsa* and *tyāga* as synonyms, merely distinguishing between true *sannyāsa* or *tyāga*, *i. e.*, heart-renunciation *in* action, and false *sannyāsa* or *tyāga*, *i.e.*, the giving up *of* action. Both roots, '*sam-ni -as*' and '*tyaj*', mean 'to give up, throw up, renounce'. They are used as synonyms in verses 7 and 12. § or *sannyāsa*.

यज्ञदानतपः कर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥९॥

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्जते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

Deeds of Gift, Penance, Sacrifice, 5
are *wanted*, hence must not be dropped.
Gift, Penance, Sacrifice, alone
can make those subtle thinkers† pure.

But e'en *such* acts, for this, must be 6
impersonally done, all gain
Renounced. O Pārtha, here thou hast
My sure conviction, past recall.

One's bounden duty to 'renounce' 7
is step that naught can justify.
Such '*tyāga*' counts as *tāmasic*,
to mental aberration due.

Whoso, with thought, "How painful, this!" 8
from fear of strain gives up a deed,
Makes but a '*tyāga*' passion-stained,
and cannot reap true *Tyāga's* fruit‡.

But whoso, thinking, "It is due", 9
takes up what Duty bids him do,
Impersonal, unmoved by gain,—
as *sāttvic* is his *Tyāga* known.

The true Renouncer, *Sattva*-merged, 10
of Insight deep, all doubt-knots cut,
Has no contempt for humble tasks,
while lofty Duties bind Him not.

---

† of verse 3. ‡ Final PEACE (xii, 12) "The labourer is worthy of his hire."

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ १२ ॥

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

It cannot be that Man in form 11
should altogether cease from act:
Whoso renounces action's fruit,
a true Renouncer He is called.

Unwelcome, welcome, mixed as well, 12
the threefold fruit of deeds awaits,
Hereafter, unrenouncing souls,
but never Them that have renounced.

¶Learn thou from Me, O long-armed Friend, 13
the following factors five, to which
The findings of Perception true
ascribe the birth of every deed:—

The Fulcrum*; next, the 'agent', [mind]; 14
the body-tool with parts diverse;
Exertion§ in its various modes;
and Destiny§, the fifth of all.

Whatever act man undertakes, 15
with body, or with speech or mind,—
No matter whether right or wrong,—
these five alone its factors are.

This being so, whatever man, 16
from lack of Insight‡ to perceive,
As active pow'r the LONE SELF sees,—
O Friend, that dullard *fails to see.*

* The seat of control, *buddhi* (See GOSPEL OF LIFE.)
§ The cumulative result of all previous exertion.
‡ *buddhi* in its other aspect. See (G. of L.)

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वापि स इमाँल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥ १९ ॥

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

यत्तु कृत्स्नवदेकस्मिन कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

But he whose Heart† is 'I'-hood-free, 17
whose Insight* is unmarred by stain,
E'en though he slaughter all these folk,
HE slays not, and cannot be bound.

¶Knowledge, the know'r, the thing to know,— 18
these, threefold, give impulse to act.
The means of act‡, the agent, act,—
these, threefold, go to clinch the deed.

¶The Science of the Moods§ declares 19
that knowledge, action, agent too,
Fall into three, from Nature's Moods:
Hear thou a clear account thereof.

The Knowledge thanks to which Man sees 20
One changeless LIFE in all that lives,
'Mid seeming-parted forms at-One,
as *sāttvic* Knowledge that know thou.

The knowledge which, in creatures all, 21
(its own apartness cause of this)
So many 'lives' distinct perceives,—
that knowledge know as *rājasic*.

The baseless 'knowledge' which but clings
to some one thing as all in all,
Straitly hedged in,—yea, blinking fact,—
such 'knowledge' counts as *tāmasic*.

---

* *buddhi*, in its other aspect (See G. of L.) † *bhāva* ature ‡ 'Instrument' body. § *guṇa*. See xiv, xvii.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

यत्तु कामेप्सुना कर्म साहंकारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६

रागी कर्मफलप्रेप्सुर्लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

¶Duty, impersonally done, 23
swayed neither by desire nor hate,
Without anxiety for gain,
goes by the name of *sâttvic* Act.

Next, prompted by the greed of gain, 24
or with self-conscious pride performed,
With fulsome sense of weigthy toil,—
as *rājasic* is action known.

But acts through aberration done, 25
not recking upshot—loss or death—
Nor yet one's power to perform,—
as *tāmasic* such acts are held.

¶Impersonal, without conceit, 26
incarnate Steadiness and Will,
Unswayed by failure or success,
a *sāttvic* Agent man is called.

All-passion, moved by lust of gain, 27
greedy, malevolent, impure,
Convulsed by storms of joy and grief,—
the agent is called *rājasic*.

Erratic, vulgar, obstinate, 28
deceitful, noxious, indolent,
Down-hearted, ever putting off,—
such is the agent *tāmasic*.

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥ २९ ॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत्प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

अधर्मं धर्ममिति या मन्यते तमसाऽऽवृता ।
सर्वार्थान्विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

¶Insight and will* fall into three 29
according to the threefold Moods.
Lend ear, O Wealth-Winner, while I
detail these, each in turn, for thee.

¶Forthgoing and indrawing *both*; 30
act fit, unfit; fear, fearlessness;
Restraint *and* freedom,—knowing these,
Insight is reckoned *sāttvic*, pure.

Now, 'insight' whereby right and wrong, 31
things to be done, things to be shunned,
Are seen awry, not as they are,—
such insight counts as *rājasic*.

That 'insight' which, in darkness whelmed, 32
imagines evil to be good,
And sees all matters upside down,—
is, Pārtha, known as *tāmasic*.

¶That Will by which the Man controls 33
all works of mind, and life, and sense,
In rock-secure At-One-ment fixed,—
that Will is reckoned *sāttvic*, pure.

But that by which a man cleaves fast 34
to custom, pleasure, property,—
Such personal, gain-greedy will
is fitly reckoned *rājasic*.

---

* *buddhi* and *dhṛti*, really the two aspects of *buddhi* (See G. of L.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥ ३५ ॥

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात्त्रिभिर्गुणैः ॥ ४० ॥

The 'will' by which one *will not* slough 35
  sloth, fear, grief, gloom, insanity,—
O Pārtha, such pig-headed 'will'
  is rightly labelled *tāmasic.*

¶And now anent the threefold Joy, 36
  hear thou, O Bull of Bharat's Race.
To practise *this* gives sure Delight
  and leads unto the Death of pain.

The Joy that first like poison tastes, 37
  but turns to Nectar in the end,
From purity of Mind and Will
  arisen,—that is *sāttvic* Joy.

The joy which, coupling sense and things, 38
  appears at first as nectar sweet
But turns to poison in the end,—
  that joy is reckoned *rājasic.*

That which, at first—and after, too,— 39
  tends but to stupefy the mind,
Of sheer sloth, sleep and stupor sprung,—
  that 'joy' is known as *tāmasic.*

¶There does not live, or 'here' on Earth, 40
  or 'there', in Heav'n, among the Gods,
A single creature that is free
  from these three Moods, of Nature sprung.

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

कृषिगोरक्ष्यवाणिज्यं वैश्यं कर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ ४६ ॥

¶To priestly,* ruling,† merchant class,§ 41
and labour-class,$ O scourge of foes,
Their several duties are prescribed
according to their Moods|| inborn.

Peace, Self-control, austerity, 42
uprightness, patience, purity,
Self-knowledge, science, godliness,
are Priestly Duty, Nature-sprung.

Prowess, effulgence, Will-strength, skill, 43
a back ne'er turned on foe in war,
Benevolence and lordliness
are Ruler's Duty, Nature-sprung.

Husbandry, cattle-raising, trade, 44
are Merchant's duty, Nature-sprung;
While menial work, for labour-class,
is bounden Duty, Nature-sprung.

¶Each minding his own share of work, 45
Man reaches to the Perfect State.
How, to his life-work wholly vowed,
Man gains Perfection, hear from ME.

From Whom Creation's Tide streams forth, 46
by Whom this All in Space is spread,—
His work to HIM in Worship vowed,
the Son of MAN Perfection finds.

---

* *brāhmaṇa.* † *kshatriya.* § *vaishya.* || *shūdra.* $ *guṇa.*

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४७ ॥

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निरिवावृताः ॥ ४८ ॥

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥ ४९ ॥

सिद्धिं प्राप्तो यथा ब्रह्म तथाऽऽप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥ ५० ॥

बुद्ध्या विशुद्धया युक्तो धृत्याऽऽत्मानं नियम्य च ।
शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१ ॥

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥

Better one's thankless Duty, far, 47
than alien task, tho' well-performed.
Who acts as his [true] Nature bids,
incurs thereby no taint of sin.

His innate Duty, Kuntī's son, 48
though tainted, let no man desert:
For, as [new-kindled] fire in smoke,
all early growths are wrapped in Sin.

The Man whose Heart nowhere adheres, 49
SELF-mastered, all desires at rest,
By [inner] laying-down attains
the Pow'r of perfect Actlessness.

This Power won, how, after that, 50
he reaches BRAHMA, hear from Me
¶ In fewest words,—that BRAHM Which is
the final State of SELFHOOD true.

Self-knit, at-One through Will made pure, 51
his Mind held back in firm control,
Sound and all other 'things' shut out,
desire and hate alike cast off,—

In solitude, abstemious, 52
speech, body, mind, controlled by Will,
On naught save Contemplation bent,
in armour of Dispassion clad,—

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहंकारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

All egotism, pride, violence, 53
  lust, wrath, ambition, shaken off;
Past 'my'-ness, having come to Peace,
  he cannot help becoming BRAHM†.

To BRAHM transformed, his sheaths grown pure, 54
  he neither grieves nor longs for aught;
Of equal Heart to all that lives,
  LOVE passing ken is His for ME§.

Through LOVE He knows ME utterly, 55
  knows WHO and WHAT I am in truth;
And, knowing ME in truth, forthwith
  He merges in that SELF of Mine.

Though e'er at work in every way, 56
  the Man who thus has merged in ME,
By My grace dwells at perfect Rest
  in My Eternal, changeless STATE.

Renouncing all thy deeds by Mind 57
  in ME,—My SELF thy only Goal,—
On Will-at-One-ment take thy stand,
  and keep thy Mind intent on ME.

Remembering ME, thou'lt—by My Grace— 58
  o'er every trial safely tide:
But if, from egotism, thou wilt
  not listen, thou shalt be undone.

---

† *i. e.*, his own true Self. § The ALL SELF.

यद्यहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत् ॥६०॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

If, fortified in egotism, 59
thou thinkest, "Sure I *will not* fight,"
Of no avail this choice of thine:
thy Nature will perforce compel.

Kauntéya, bound by thy own Past* 60
which thy own Nature traced for thee,
What glamour's voice now bids thee shirk
thou shalt perforce be *made* to do.

The LORD, at Rest within the heart 61
of every thing create, abides;
And whirls all creatures round and round,
by glamour on His Wheel held fast.

To HIM do thou for shelter fly 62
with *thy whole being* Bhārata!
His Grace shall bear thee safe across
to His eternal, changeless STATE*.

¶This GNOSIS thus passed on to thee— 63
than Secrecy more secret far,—
First in its fulness ponder it,
then *do what thou art moved to do.*

¶To My final Word, the Secret 64
of all secrets, once more hearken.
I yearn with steadfast LOVE for thee,
hence speak that which is Good for thee.

* *karma*, destiny, the cosmic *sense of continuity*, not the paralysis of initiative. * or 'to Thy eternal, changeless HOME.'

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयम् ॥ ६८ ॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

Thy Mind be Mine, thy Love be Mine, 65
thy Sacrifice, thy Homage—Mine :
Thou'lt come to ME, I pledge thee here
My Troth, for Thou art dear to ME !

All 'merit'-tangles brushed aside, 66
seek Shelter, Thou, in ME alone.
Be sure that from all bonds of sin
I'll see Thee free, O Love .... grieve not !

¶Repeat not this My Word, to one 67
who penance lacks, or holy Love,
Or who lends not a willing ear,
or whose proud mind finds fault with ME.

But who this deepest Secret tells 68
among My Lovers— [Friends of all]—
Such deed of highest Love for ME
shall surely draw him nigh to ME.

Nor lives there one in all mankind 69
who dearer Service does to ME :
Therefore no other man on Earth
shall be more dearly loved of ME.

And whoso studies this convérse 70
of Holiness 'twixt Thee and ME,—
With Wisdom-Sacrifice that man
performs My Worship, thus I deem.

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभाँल्लोकान्प्राप्नुयात्पुण्यकर्मणाम ॥

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनंजय ॥ ७२ ॥

अर्जुन उवाच—

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ ७३ ॥

संजय उवाच—

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम ॥ ७४ ॥

व्यासप्रसादाच्छ्रुतवानिमं गुह्यतमं परम ।
योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम ॥ ७५ ॥

Yea, e'en the man who merely hears 71
with faith, and pure uncarping mind§;—
That man shall enter, when set free,
the radiant spheres where dwell the Just.

¶And now, O Friend, has this been heard 72
by thee with single-pointed mind?
Is thy negation-glamour now
dispelled, Thou Heir to Boundless Wealth?

Arjuna replied:
The glamour, changeless Lord, is fled: 73
Remembrance, by Thy Grace, has come!
Here I stand firm, my doubts all fled,
prepared to act as Thou dost bid.

Sanjaya concluded:
Thus have I heard, O mighty King, 74
the Conversation, wonderful,
Soul-thrilling, of the Lord of Life
with noble-minded Arjuna.

By Vyāsa's favour I have heard 75
the deepest of all Mysteries,—
AT-ONE-MENT,—from the very Lips
of Kṛṣhṇa, Lord of Unity.

---

§ Not finding fault with what he cannot yet understand.

राजन्संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान्राजन्हृष्यामि च पुनः पुनः ॥

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

इति मोक्षसंन्यासयोगो नाम
अष्टादशोऽध्यायः ॥

इति श्रीमद्भगवद्गीता समाप्ता ॥



O King, remembering, remembering 76
That Conversation, mystic, wonderful,
Of Keshava* with Arjuna His Friend,
J o y wells up in me again and yet again.

Also remembering, remembering
That Vision of HIM, more than wonderful,
Awestruck with utter awe am I, O King,
And my J o y wells up again and yet again.

Wherever is Kṛṣhṇa the Master of Y ó g a, 78
Wherever is Pārtha the Archer,
There are Prosperity, Victory, Happiness ;—
Trustworthy G u i d a n c e is *there*, I deem.

---

* The 'Hairy One', or the Lord of Rays.

Chapter the Eighteenth entitled
RENUNCIATION AND LIBERATION,
ends here.

Here the Bhagavad-Gita ends.

ERRATA.

PAGE.	LINE.	INSTEAD OF:	READ:
2	4	Shaivvya	Shaibya.
5	6	Sleep	Sense.
15	3	Even then, O long-armed hero,	O long armed hero, even *then*,
,,	4	for Him	like this.
17	9	ev'r	e'er.
19	18	At-onement-fixed	in Yoga fixed.
26	7	Indeed, while working thus detached,	Indeed, man, working thus detached,
,,	8	man grows into the whole of MAN	wins entrance to the PATH beyond.
29	25	*sin.*	*sin,*
१९	५	सुमुद्भवः	समुद्भवः
३९	४	विशिप्तते	विशिष्यते ।